

# The Catholic Educational Review

NOVEMBER, 1935

NOBLESSE OBLIGE<sup>1</sup> ✓

In the first chapter of his epistle to the Ephesians, St. Paul defines the purpose of the Incarnation in the following words: "In the dispensation of the fullness of times to reestablish all things in Christ that are in Heaven and on earth." The King James version of the Bible expresses it somewhat differently: "That in the dispensation of the fullness of times He might gather together in one, all things in Christ both which are in Heaven and which are on earth." The Vulgate uses the word "instaurare." In the Greek text, the word is: *'ανακεφαλαιώσασθαι*, which might be translated "To gather up again the things that were scattered." This translation would seem to recommend itself as coming closer to the meaning of St. Paul. Sin has broken the order and the harmony that existed in the beginning. Things that belong together have been separated and scattered and the unity of creation destroyed. It was the purpose of the coming of Christ to gather up all things in Him and, through His mediation, to bring them back to God, their Creator.

By their disobedience, our First Parents tore human nature away from God Who was the reason and the purpose of its existence. The result was an anarchy that extended into every phase of life. Stresses and strains resulted that bred confusion and destroyed all peace. The life of man became a welter of antinomies and paradoxes. Out of Original Sin came intellectual darkness and weakness of will. The "law in the members" found itself at war with the "law in the mind"—concupiscence was born and with it all the tensions that have existed from that day to this.

<sup>1</sup> Address at the Sectional Meeting of University and College Men and Women, Seventh National Eucharistic Congress, Cleveland, Ohio, September 24, 1935.

The history of the human race might well be written in terms of its strivings—now successful, now futile—to ease tensions of one kind or other. There is the tension between body and soul; the tension between mind and matter; the tension between the individual and the group; the tension between authority and liberty; and all of these due to the fact that there is a fundamental tension between the creature and the Creator.

The fact that human nature is at war with itself is, of course, apparent. Each of us is conscious of the fact that we are made up of a number of selves. There is our Physical Self with its need for food, shelter, clothing and satisfaction for various bodily hungers. The Economic Self clamors for security and insurance against the vicissitudes of a problematical future. The Social Self yearns for human love and companionship, whilst the Individual Self is jealous of its autonomy and lusts for power. The Political Self has its desires which result in controversy in the field of government, and the Cultural Self is athirst for beauty. All the while there is a Religious Self which feels a homesickness for the divine and longs to fly away and be at rest amid the things that transcend this world.

From the very beginning man has sought for a synthesis that would bring all these selves together and compose their differences. Ever and anon some formula has been announced and offered as a way out, yet always these formulas have proven to be one-sided. As a rule, they failed to take into account the whole of man and all his various selves. They would reduce human life to physical terms, or economical terms, or political terms—now the solution was a social one; now cultural; now individualistic. Even when it was religious, it did violence to the facts and offered either an escape into emotion and sentimentality or a bondage that enslaved the human spirit and thwarted its legitimate desires.

Christ came and announced the establishment of His Kingdom. In it all tensions would disappear—there would be neither Jew nor Gentile, Greek nor barbarian, bond nor free. He came to make all things one, as He and the Father are one. On the cross, He broke down “the middle wall of partition” that separated man from God. By His Death, He destroyed the empire of sin and brought the promise of life and an abundance of life to all who would believe in Him.

"My Kingdom," he said, "is not of this world." The full meaning of these words, His followers, from the days of the Apostles, have not fully understood. Baptism cleanses our souls of Original Sin, but its effects still linger. Reason fails to comprehend the mysteries of Faith, and impulses chafe at the restraints of Grace. We carry our treasure in a fragile vessel and we are not fully delivered from "the body of this death."

How to live in this world and not be of it; how to avoid the dualism that strives at the same time to serve both God and Mammon; how to love God and at the same time love our neighbor; how to do His will on earth as it is done in Heaven—these are but a few of the paradoxes that face the Christian. Out of them grow all the practical problems of everyday life that clamor for solution, such as the problem of relation between Church and State; between Capital and Labor; between Wealth and Poverty; between Democracy and Dictatorship; between Work and Recreation.

In the writings of the Fathers of the Church, there is a constant attempt to view life "sub specie aeternitatis." The Latin Fathers, particularly, heirs as they were of the organized genius of Rome, tried to reduce theory to practice and put the faith to work. They made theological speculation pragmatic, and by word and deed sought to express the revelation of Jesus Christ in terms, not only ecclesiastical, but social and cultural and political as well. St. Augustine wrote his great treatise "On the City of God" which became the inspiration of Charlemagne when he tried to work out his dream of a Holy Empire in which Church and State would seek their destinies side by side and nothing would be rendered to Caesar that belonged to God.

The ideal synthesis of St. Augustine was never realized by human society but reached heights of glory in the Middle Ages when there was a welding under the power of Christian truth of the ancient civilization of Greece and Rome with the civilization of the barbarian peoples from the north. The Gothic Cathedral—its arches and spires soaring heavenward in the midst of the town—was the expression of the best ideals of the time and represented a union of minds and hearts in the Heart of Jesus Christ.

However, the medieval synthesis was not complete; the "full-

ness of times" had not been reached. Over in Constantinople, a schism was in the making. Christianity made no headway among the Turks, and far away in the Orient were nations and civilizations as yet untouched. More than that, the very triumphs of the Church brought about new tensions. The Faith freed the minds of men from error and superstitions and brought to them the liberty of the sons of God. This emancipation unleashed new energies, and the spirit of man ventured abroad into new fields and sought new worlds of learning and science to conquer.

From that day to this, through the heartbreakng period of the Protestant Revolt, through the ages of Rationalism and Secularism, down to the present, a new synthesis has been in the making. The basis of it, in the Providence of God, was given us by St. Thomas Aquinas, and scholastic philosophy, which wonderfully solve the tension between faith and reason and demonstrate the fact that there is no contradiction between Christ and the facts of daily experience.

The Summa of St. Thomas is our starting point; it bridges the gap between the Middle Ages and modern times. Our duty today, as educated men and women, is to know it and understand it, and on the basis of this knowledge and understanding to go forward, each one of us in his own sphere, gathering up the things that were scattered anew by Protestantism, Secularism and Rationalism, that we may bring them back once more into the unity of Christ.

One of the many evil effects of the Protestant Revolt was that it created a tension between religion and everyday life. The world wearied of the religious controversies that followed the Reformation and the hard-headed industrialists and traders that came in with the era of Capitalism concluded that religion was a disturbing element and did not mean much as far as the practical affairs of life were concerned. Hence they relegated it to one side and reached the point where they were quite satisfied when they yielded it a bit of formal lip service one day a week.

Even we Catholics have allowed our outlook to become affected by this point of view. Sometimes it would seem we have not learned Christ aright. We are inclined to look upon our religion as something added on. We think of our lives as

teachers, as doctors, as lawyers, as business men, as bankers, plus *religion*. This accounts for the fact that there are so many contradictions in our careers, so much piety and devotion mixed up with so much worldliness, so much loyalty to the Church mixed up with so much loyalty to self. We pray and we work, but our work so frequently contradicts our prayer. We do not seem to have comprehended that all things belong to Christ and Christ belongs to God. We are members of Christ and He is our Head. He is in the world continuing His mission in the Church, and we are the Church. He has called some of us to be teachers, others to be lawyers and doctors, others to labor in the counting house or in the marts of trade and commerce, others to serve Him at the altar or in Holy Religion. Yet whatever our station in life, whatever talents we have, whatever graces have been given us, are all intended for one purpose. We are called to labor, to use the words of St. Paul, "for the perfecting of the saints, for the work of the ministry, for the building of the Body of Christ, until we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ."

Catholic education has yet to find itself in this modern world. Since the days of the Renaissance, our schools in their teaching have been more or less on the defensive. First, there was Humanism, then Protestantism, then Rationalism, and today Secularism. Upon the Catholic school, from the kindergarten to the university, has been laid the heavy responsibility of preparing the youth of each succeeding generation to meet the arguments of the adversaries of Christ. Perhaps, as a consequence, too little attention has been paid to the positive side of it all. Prepared for defense, we have lost some of our offensive skill.

Careless habits of speech frequently betray careless habits of thought. When we boast that our Catholic institutes of learning teach all that the secular institutes teach, *plus religion*, we are giving evidence that a tension exists in our minds on this score, which is unfortunate. The Catholic school can never serve the best interests of the Church if it contents itself with making a supernatural intention and then offering a natural program of studies; a good intention does not constitute a Catholic philosophy of education. The Catholic school exists, to use the words

of the Holy Father, "to form Christ in those regenerated by Baptism." This requires, on the part of the teacher, the textbook, the organization and the administration, a point of view which is fundamentally different from that of the world, and which must implement itself by procedures whose origin is not of the earth, earthly.

The inspiration that has made the Blessed Eucharist the center of Catholic life and devotion in this age is a wonderful instance of the action of Divine Providence. God, through His saints, at all times gives society precisely the kind of guidance that it needs. In the Blessed Eucharist all is gathered up that was scattered. Here the very highest is hidden under the very lowest, here the material and the spiritual are brought together—the Creator and the creature, the Divine and the human. Christ has chosen a way of remaining in our midst really and personally that breaks down all barriers and makes for a union of all things in Him. Rich and poor, learned and ignorant, weak and strong, we offer ourselves up with Him in the holy sacrifice of the Mass and He unites Himself with us in Holy Communion. The Sacred Host is the Great Encyclopedia; it is the University of universities. In the mystery of the Real Presence, all other mysteries are contained, and by means of contemplation on our Eucharistic Lord we can derive the light we need to direct our footsteps, and in receiving Him at Mass the courage and fortitude to overcome the tensions within our own souls, and thus be prepared to do our share toward easing those which are torturing modern civilization.

A tremendous responsibility rests upon those Catholics who have had the benefits of a higher education. It is a good thing for us to recall frequently The Parable of the Talents. The more talents we have received, the greater the return that will be expected of us. The Church, through our parents, and all who have cooperated in making Catholic higher education a possibility, has made an investment and the return she expects is leadership. She is looking for men and women who are deeply and everlastingly conscious of the fact that they are members of the Body of Christ, and who, wherever they go, or whatever they are doing, are showing forth the spirit and power of Christ.

All of us, by reason of our vocation as Christians, belong to a

royal priesthood; our function is to mediate between God and the world. It is a fearful challenge and we would have every right to be discouraged in the face of it were it not for the fact that by Baptism our lives are hidden with Christ in God and in Holy Communion we live, no, not we, but Christ lives in us.

As educated Catholics our first obligation would seem to be to develop in ourselves the capacity for sustained and informed thinking in the light of the philosophy of life we profess. It is all very well to glory in the great intellectual achievements of the Church in past ages, but we dare not rest on the laurels of our forefathers. The best honor we can do to them is to carry on where they left off. They applied the solvent of Catholic philosophy to their own contemporary problems; our duty is to emulate them in our own day. Original sin operating through modern liberalism has introduced a centrifugal force into the civilization in which we find ourselves. A false individualism is breeding class hatred, international anarchy, and paving the way for the destruction of our most sacred liberties. An intellectual synthesis is vitally necessary if civilization is to survive, and no such stop-gaps as dictatorship, planned economies, or international leagues based on the trading of selfish interests against selfish interests can take its place. You and I possess the truth that can free the world, but we need to think it through, every one of us, and come to an understanding of all of its implications, be they political or social or economic or cultural. We dare not rest content with sitting at the Feet of Christ in our devotional life and at the feet of the prophets of secularism in our work-a-day life.

The light that glows in our minds must be matched by the fire that burns in our hearts. We need to love what we believe and our attitudes must energize our principles. Love of the Church should be our outstanding characteristic and there should be no rapine in the holocaust. The Church, if we understand our Faith, is not something apart from us. It is not just another organization. The Church is Christ and in her we are one in Him. What affects her, affects us. To her our Blessed Saviour said: "He that despises you, despises Me." There is no room for any esoteric superiority. The educated Catholic who is hypercritical, who feels himself above his fellow members and in

advance of the consecrated leadership of his Church, is not gathering with Christ but scattering.

If our attitude is right, it will create in us an urge to action and we will enter the lists and devote ourselves with all of our powers to the spread of the Kingdom of Christ. Here again the validity of our thinking and the genuineness of our love will show itself in our willingness to accept the guidance of authority. Personal enthusiasm running wild, has frequently harmed the cause of the Church in the past. The natural center of our active life as Catholics is the parish, and the guidance we need comes from the Bishop. The Church which Christ founded is hierachal in nature. There is a wrong way of doing a right thing which in the long run aggravates evils instead of correcting them. Obedience is a fundamental Christian virtue. It expresses that humility which is the definition of true Catholicism. We cannot remind ourselves too often of the Holy Father's definition of Catholic Action: "Catholic Action consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

A little prayer ascribed to St. Augustine might well be on our lips when we frequent the Communion Table—"O, Sweet Jesus, come Thou and live in me and warm my spirit with the blazing coals of Your love, and make it burst forth into a perfect fire that it may burn on the altar of my heart, warm my reins, and light up the hidden recesses of my soul. In the day of my consummation may I be found consummated in Thee."

GEORGE JOHNSON.

## PROTESTANT EDUCATION SOCIETIES IN IRELAND DURING THE EARLY PART OF THE NINETEENTH CENTURY

Up to the middle of the eighteenth century the number of Catholic Schools in Ireland was comparatively small. Most of them were Hedge Schools situated in remote and out-of-the-way parts of the country, mountainous districts generally, where in rude huts or in the open air children were taught reading, writing and arithmetic; and, if the teacher was sufficiently well qualified, Latin, Greek and other subjects. The Hedge Schools, which, as Dr. Kenney the American scholar has said, were the only schools to keep alive some few fragments of Irish scholarship during the eighteenth century, continued to form the backbone of truly national education till they were displaced—slowly and only after many years, it is true—by the State system introduced in 1831. They were therefore the principal target for every attack upon Catholic education, through the press, through Parliament, and through Protestant societies which established schools in opposition to them.

In 1782 the laws against education were relaxed, the Government frankly admitting that the Penal Code had failed to "Convert" the Irish nation to Protestantism, which had been its avowed object. Henceforward a Catholic could teach school, provided he held a license from the Protestant bishop of the diocese or from his representative. But the endowment of Catholic schools was still forbidden by law; so that, while the schoolmaster was in a sense at liberty to teach, the children who could not afford to pay his modest fee had to go without instruction.

There is such a definite lack of evidence of applications for licenses to teach that it is very doubtful whether schoolmasters, except perhaps a few of the more timid, ever sought to legalize their teaching. On the other hand, there are constant references to "unlicensed schools" in various parts of the country. In 1793 the restriction on Catholic education with regard to obtaining a license was removed, but the position respecting the endowment of schools remained the same till nearly forty years later. "The law as it now stands," wrote Dr. Doyle, Bishop of Kildare and

Leighlin, in 1823, "deprives Catholics of the right of endowing chapels, schoolhouses, or residences for the clergy, and to this privation may, in a great degree, be attributed the many complaints which are made of the ignorant and miserable condition of the lower order of Catholics. All grants of money made by will or other instruments for the erection of chapels or schools are subject to forfeiture."

The strictures thus imposed upon Catholic education, the poverty of a great part of the population and the apparent dearth of Catholic teachers would, it was hoped, effectively check the spread of Catholic schools; but there were influences at work which their opponents were unaware of. The anxiety and determination of even the poorest of the people to have their children instructed, the respect in which education was held by all, the individual enterprise of schoolmasters who barely kept body and soul together while they taught, combined to bring about unexpected and unforeseen results. From 1782 on, Catholic schools increased rapidly in number and in importance, until at the opening of the nineteenth century there was scarcely a parish without one or more; all told, there must have been close upon four thousand five hundred schools at that time throughout the country. Even thinly populated areas, which were unable to support a school of any permanency, could at least boast of the periodic visits of a wandering schoolmaster.

The Commission appointed by the British Government in 1806 to inquire into the state of education in Ireland issued a number of reports between 1809 and 1812 in which they plainly showed their alarm at this situation. The schools, they said, were under no control; they were supported by the people and usually owned by the individuals who conducted them; the schoolmasters were incompetent, antagonistic to constituted authority, and the cause of much political uneasiness. "Thus if we were merely to consider the extent to which instruction is administered," wrote one of the Commissioners in 1811, "We might perhaps be led to the conclusion that hardly any country is so amply provided with the means of education; but when we take into consideration, not merely the quantity but the quality of these means, their extent becomes an additional and imperious reason for interference and alteration." The Government was urged to find some

plan for getting control of these schools or of forcing them out of existence.

Two societies of an educational character were already in receipt of large sums of money voted by Parliament. One was the "Incorporated Society for promoting English Protestant Schools in Ireland," which devoted its entire energies to "converting and civilizing the natives" through a system of schools popularly known as the "Irish Charter schools." Their methods were simple and direct: they took the children of the Catholic poor, put them in schools usually more than a day's journey from their homes, and there brought them up as Protestants, the children rarely seeing their parents again till they had reached the age of fourteen, when they left school. The Charter Schools had not been a success; the number of establishments in 1812 was only thirty-six as compared with forty-seven in 1761, and they were still on the decline; the number of Catholic children in them at any one time was never more than about sixteen hundred, nearly all of whom returned to the Catholic fold sooner or later. The system lent itself to enormous abuses: the Incorporated Society was virtually an autonomous body responsible to no particular authority for the conduct of the schools; its income, which averaged about £20,000 a year, was mismanaged and misappropriated; the teachers of the schools employed the children for their own profit on the farms or in the factories attached to the school buildings, instead of instructing them; the children themselves were ill-fed, ill-clothed and ill-housed; and their parents could do nothing, not even take them away. In spite of numerous complaints, nothing was done to improve the condition of the children; Parliament steadily increased the Society's grants, though few, except its immediate supporters and those individuals who drew salaries from it, could be found to say anything in favor of the system. An Englishman who had made an extensive inquiry into the state of the Charter Schools was astonished that they should have been allowed to continue for so long: "I have exhibited . . ." he wrote in 1817, "such a complication of villainy and oppression as can hardly find a parallel; I have shown that notwithstanding the cries of thousands of children and orphans, who were pining away with famine, disease, and labour excessive for their tender age, these evils con-

tinue; the education of the children is still neglected, and the masters are allowed to trade on the labour of the children for their own profit, at the expense of their health, comfort and morals."

The other society aided by the Government was known as the "Association Incorporated for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion," which, though instituted in 1792, did not receive its first parliamentary grant till 1801. The early activities of this Association were chiefly confined to the distribution of Bibles, prayer books and religious tracts, and to certain forms of social work among the poor. After 1801, it gave sums of money towards the building of school houses and the provision of salaries for teachers, from an income which, calculated over a period of many years, amounted to about £5,000 per annum. The Association sought, by giving education free or at a very low figure, to induce the children of poor parents to withdraw from the Hedge Schools and instruct them in the doctrines of the Established Church of Ireland. Its schools were thus a menace to the Catholic faith as well as to the Hedge Schools, particularly as most unfair means of compelling parents to send their children to them were frequently resorted to, as, for example, threats of dismissal from their employment or of eviction from their homes.

Though neither of these societies had done much to merit the continuance of grants of public money, the fact remained that they had done something; and it was quite conceivable that, if there were a sufficient number of societies like the Association for Discountenancing Vice with sufficient funds at their disposal, they might succeed eventually in crowding out the Hedge Schools. Hence it came about that the Government, acting upon the advice of the Ascendancy Party in Ireland, whole-heartedly supported and partly financed, directly or indirectly, Protestant education societies which professed to have as one of their objects the education of the poor, hoping that by their means the popular Catholic school would in time be displaced by a system of schools more or less under government authority and dependent upon government grants.

Most of these education societies came into being after 1800; but it was not till the Government had indicated its policy in

1812 that their schools substantially increased in numbers. In 1811 the Association for Discouraging Vice and the London Hibernian Society had each thirty-eight schools; in 1824 the former had over two hundred schools and the latter was connected with six hundred and eighteen schools. Neither the Baptist Society nor the Kildare Place Society had been in existence in 1811; but at the close of 1824 the Baptist Society was supporting eighty-eight schools, while the Kildare Place Society claimed to be giving aid to about one thousand.

Of those societies which were founded in the nineteenth century, the London Hibernian, the Baptist and the Kildare Place Societies were the most important.

The London Hibernian Society was formed in London in 1806 with the object of "diffusing religious knowledge in Ireland." It professed to be undenominational; but it is clear that it was identified with proselytism from the outset. In its first annual report issued in 1808 it was stated that "the hope . . . that the Irish will ever be a tranquil and loyal people and still more that piety and virtue will flourish among them must be built on the anticipated reduction of Popery"; and in a report issued six years later the same anti-Catholic views were expressed: "the positive good afforded to the poorer classes in Ireland by means of the instruction given in the society's schools has, in every instance, refuted the problematic and most nefarious assertions, which have been announced as oracles at the Altars of the Popish Hierarchy." Yet the Society managed to get a footing in the country by cloaking its real intentions and by its shrewdness in dealing with opposition. "The 'London Hibernian Society'" wrote a contemporary in 1820, "have been fortunate in the adoption of a plan more suitable than any that has yet been tried to the circumstances of Ireland. They do not interfere with the religious profession of the people. . . . They meet one class of objectors by giving, where it is preferred, the Catholic version of the Bible without note or comment. They disarm another by putting the schools, where they can do it, under the superintendence of the Catholic priest." Another, writing three years later, commended its apparent impartiality: "The least objectionable [school establishment] is that instituted by the London Hibernian Society, which should be encouraged and extended until a better system

shall be devised." But the Royal Commission on Irish Education, appointed in 1824 by a government which was helping to finance the Society's schools, seem to have had very definite convictions as to the ultimate aims of the Society. The schools, they reported, were sometimes mere hovels; the teachers were usually men of but very little education; the standard of reading, writing and arithmetic was worse than in any other class of school; the reading of the Bible was the only thing that was attended to with any degree of diligence, and that was because pupils were examined in it each quarter by the Society's inspectors; cleanliness, order and regularity were neglected. Their conclusions with regard to the Society's work exhibit plainly the nature of its proselytizing activities: "Upon the whole," they stated, "it is evident that the Objects and Proceedings of the Society have given rise to a very natural Persuasion in the minds of the Roman Catholics, that its members are actuated by a Spirit of Hostility to their Church. The Course of Instruction in their Schools is contrary to the declared Rule and Discipline of that Church, and the Interest of the Schoolmaster is so directly connected with and dependent upon the Progress of the Children in the Particular Course prescribed, that there is no Opportunity for that Latitude or for those Evasions which are found to exist in the Schools of some of the other Societies. It is therefore not surprising that the Progress of this Society should have been constantly and strongly opposed by the Roman Catholic Clergy."

The income of the Society was not very great, seldom being over £12,000 a year, and often being much below that figure; but it received in addition large sums of money from public funds, voted annually by Parliament for school buildings, known as the Lord Lieutenant's Fund.

Unlike the London Hibernian Society, the Baptist Society seems to have made little effort to conceal its aims. Commenting on the first report of this body issued in 1815, the Rev. Robert Walsh, a Protestant clergyman, wrote: "The Roman Catholic clergy are treated with wretched ribaldry, and the intention of proselytism is everywhere avowed in the most unqualified manner." Even men who were the most ardent supporters of the societies were forced to admit that the Baptist Society was overzealous in its attack upon the religion of the people: "Their operations," stated a sympathizer in 1820, "are greatly impeded by

the spirit of proselytism which accompanies them." The Rev. John West, a Baptist minister, in his evidence on the 4th of January, 1825, before the Commission on Irish Education, denied the charge of proselytism: "We wish to convert them to become pious characters, that is all; we do not wish to proselytise any of them." On being further questioned, he said that there had been a number of "conversions" to the Baptist persuasion, particularly among the teachers employed by the Society.

The work of the Baptist Society or, to give it its full title, the "Baptist Society for Promoting the Gospel in Ireland," which was founded in London in 1814, seems to have had little or no concern with the education of Protestants. Of the four thousand four hundred children attending its schools, less than ninety were non-Catholic; it was connected with eighty-eight schools, of which about 70 per cent were in Connaught, an almost entirely Catholic province; there being none in Protestant Ulster! The purpose of the Society was to send preachers of the Protestant Gospel throughout the country, to distribute Bibles and religious tracts, and to establish schools; and it employed, where necessary, the Irish language as a medium for preaching and for instruction. Its schools were free; and any other school which conformed to the rules of the Society might receive financial aid from it. Its annual income was about £3,000, of which only £400 was collected in Ireland.

No society, however, enjoyed the confidence of the Government to the same extent as the "Society for Promoting the Education of the Poor of Ireland," or, as it was usually called, the "Kildare Place Society"; and none enjoyed its liberality in an equal degree, with the very definite exception of the Charter Schools Society. The Kildare Place Society was formed in 1811 with the object of diffusing throughout the country "a well ordered system of education for the poor"; due regard was to be paid to "economy of time and money" and due attention to "cleanliness and discipline" in the schools; equal facilities for education were to be afforded to all "classes of professing Christians, without any attempt to interfere with the peculiar religious opinions of any." In order, however, to bring children up as Christians, it was considered essential that the Bible should be read without note or comment in the schools and that all books likely to lead to religious controversy should be excluded.

In 1814 the Society applied to Parliament for financial aid, and, since the Society's scheme was almost identical with that recommended by the Commissioners of Education in 1812, it received as its first grant the large amount of nearly £7,000. Ten years later the annual grant was more than three times that figure; and in 1831, after which year it was discontinued, it amounted to £30,000.

Three years after it received its first grant, the Society built two model schools in Kildare Place, one for boys and one for girls, which were intended to illustrate "the Plan recommended by the Society" and to be used in the training of teachers. The Society published a number of books to be employed as textbooks and readers in its schools; it had a store for the sale of its publications and of school requisites generally, which were disposed of to schools and lending libraries at a moderate cost; in certain instances, both schools and lending libraries received presents of books from the Society. It gave assistance towards the building of school houses, and it granted bonuses to teachers in its schools whose work was clearly above the ordinary standard. The work of the Society was without doubt on a higher plane than that of any of its contemporaries: it trained teachers, it published school books, it established schools, it helped to put up the necessary buildings, and it kept in touch, through an inspectorate, with the instruction given in the schools under its authority. But the scheme was not entirely original, for the Society had the advantage of the experiences and experiments of other similar bodies: the Association for Discountenancing Vice had an establishment for the training of teachers during the period 1807-1817; the Cheap Book Society, formed about 1814, were issuing a series of cheap reprints; and every society inspected its schools in one way or another.

For some years the Kildare Place Society was supported by Catholics and Protestants alike. Later, it became evident that the Society was not strictly adhering either to its own rules or to the conditions on which it received the government grant; the Bible was being explained in the schools, and in some cases was being used by the teachers as a weapon against the Catholic religion; books of a controversial nature were being introduced; the Society was subsidizing other societies, notably the London Hibernian Society and the Baptist Society, which were engaged

thiroselytism. Catholics therefore withdrew their support from the Society and appealed to Parliament to give "an improved System of education to the poor of Ireland." As a result, a Royal Commission was appointed in 1824 to inquire into the state of education; and their findings disclosed the fact that the Kildare Place Society was not producing "universal Satisfaction." The Commissioners found that considerably more than one-third of the schools financed by the Society were connected with the Association for Discountenancing Vice, the London Hibernian Society and the Baptist Society. "The Testament," they stated, "is used (in these schools) as a common School Book, and the children are obliged to commit to memory whole Chapters from it, which are selected for them by quarterly inspectors. This System the Roman Catholic Clergy condemn, and they in general consider that the Object of the London Hibernian and Baptist Societies is Proselytism. Mr. Donelan (one of the two Catholic inspectors of a body of six), it will be observed, also considers that such is their Object, and says that he is so satisfied of it, that it has become a Matter of Difficulty with him, whether he could conscientiously act as an Officer of the Kildare Place Society, if it permitted its Schools to continue in connection with the London Hibernian Society. But it is not in these Schools only which are in connection with other Societies that Practices exist which are objected to; it appears that they have occurred sometimes in Schools exclusively belonging to the Kildare Place Society. This is not in any Degree attributable to the Managing Committee, but to the Conduct of particular local Patrons, who occasionally avail themselves of the Opportunities their Situation affords them, to interfere in the Schools upon religious Subjects, in a way calculated to excite Distrust and Jealousy amongst the Roman Catholic Clergy."

Catholics were not the only body to object to the actions of the Kildare Place Society: "So far as I am individually concerned," declared the Protestant Archdeacon of Dublin, "I do not like to connect myself with any society or any people who would place me under rules; I do not allow it in my own parish —where I am sworn to keep a school; I ought to have direction of it, and though I cannot give as much emolument to any master or mistress, I would rather have it under my care, and my object would be to have the Scriptures taught with note and

comment, with proper explanation, and let the other people be educated as the Kildare-place Society order, if they like to enter their schools." Many clergymen of the Anglican Church vigorously condemned the use of the Bible in the schools without authoritative explanation, and nearly all of them resented the intrusion into their province of such bodies as the Hibernian Bible Society. The Rev. Mr. Jackson, in reference to his resignation from that society said: "I am no enemy to the circulation of the Scriptures . . . I objected only to the pernicious mode of that circulation; to principles engrafted on it, to practices connected with its detail, to penny associations and domiciliary visits, which left the minister a cypher in his own parish; to erroneous opinions inculcated, to enthusiastic pretensions set up; to absurdities delivered with solemnity of face; to all this,—sublimated in speeches and condensed in pamphlets, and unceasingly doled out under the most winning pretences, to those who were the least able to judge, whether what they received was deleterious or wholesome." The headmaster of Kilkenny College warned the Anglican Church that this indiscriminate interpretation of the Bible was causing defection from its ranks and that members were becoming Methodists: "the whole spirit of the Bible Society's operations and the language which they allow themselves and their advocates to use are calculated to throw discredit and contempt on the labours of our most learned divines in elucidating the inspired writings."

From the Catholic standpoint the fundamental objection to the Protestant education societies was not that the Bible was read in the schools, but that it was read without note or comment. "The Catholic Church," stated a contemporary layman, "condemns a perverted perusal of the Scriptures, but not a well-regulated one. She teaches us to venerate the Bible as *the most holy* of all books, dictated by the Holy Ghost . . . she desires that all may be acquainted with the sacred Volume, but she will not admit that in order to be so, every man should take it upon himself to interpret it in whatever way he pleases." The amount of mischief that could be traced to unauthorized interpretation of the Bible was a cause of grave anxiety to the Catholic clergy: "The children are unsettled in their principles," wrote Dr. Doyle, "they are made to find in their infancy the religion of Christ rather a bone of contention than a bond of

peace,—a subject of dispute, not a law of grace,—a source of doubt and anxiety rather than a settled rule of life."

Yet it was not always expedient to take Catholic children away from the Societies' schools, for that often meant entire loss of education for the very poor, a hardship which the clergy refrained from imposing in the absence of any direct interference with their religion. Nor was it always possible to withdraw them, even in instances where the Bible was being used as a means of throwing discredit on the Catholic Faith or where the obvious aim was proselytism, for the Societies were capable of exercising an authority which it was positively disastrous for the poor to resist. "Behold . . . the force with which these societies press," exclaimed the Bishop of Kildare and Leighlin in 1823, "on an impoverished and broken-hearted people. Funds to the amount of or exceeding £200,000 a year are at their disposal; the influence of the landlord—an influence paramount to every other; the zeal of the inspector; the power of the press and of the tongue—calumnies incessantly repeated; the hallowed name of the Word of God; the thirst of the people for education; their excessive poverty; all these form a moral phalanx more formidable than that of Macedon, and if God and the unbroken spirit of the people did not assist us, we could not resist it. We have borne many things, but we have never borne a persecution more bitter than what now assails us. As the persecution of the Church by Julian in the time of peace was more afflicting than that of Nero or Domitian, so what we suffer from these societies, and the power and prejudice they have embodied against us, is more tormenting than what we endured under Anne and the second George."

The Societies had much to offer a peasantry that scratched a bare living out of the soil: they could provide a teacher whose salary was already assured, and instruction either free or at a cost much below that of the poorest Hedge School. But, much as they desired education for their children, the people disliked charity schools, or semi-charity schools of a doubtful nature, being prepared to make any sacrifice to keep their children at the Hedge Schools. Moreover, the standard of attainment at the Societies' schools was low, little more being taught in them than reading, writing and arithmetic while in some of them hardly anything was done beyond the reading of the Bible. The

Hedge Schools, on the other hand, promised education of a more useful and at the same time of a more generous nature; since most of them, apart from the general leaning towards Latin, gave a thorough grounding in English, arithmetic, and book-keeping. The Hedge schoolmaster had a lofty contempt for the schools of the Societies; he was proud of his independence and of his social prestige; and though the idea of adequate salary was tempting he was not prepared to sacrifice these advantages to become teacher in a school whose curriculum he looked upon as narrow and illiberal. Few Hedge schoolmasters ever took appointments under the Societies, for by doing so they lost the friendship of priest, people and, above all, of their fellow-schoolmasters who were the last to let them forget their lapse from grace.

Thus the schools of the Protestant Education Societies had never really challenged the position of the Hedge Schools; much less, succeeded in putting them out of existence. They were, as the Royal Commission of 1824 solemnly stated in its report, "unsuited to the circumstances" and "opposed to the feelings" of the Irish peasantry. From the point of view, therefore, of the Government which was supporting and encouraging them, the educational work of the Societies was a failure. Whereas the Hedge Schools, entirely supported by an impoverished peasantry and taught by men who sacrificed much for their profession, continued to increase in numbers and in prestige. According to the Commission's report, issued in 1825, the total number of schools in Ireland was, in round figures, twelve thousand; and, of these, no less than eight thousand were Catholic schools, mostly Hedge Schools, while the number of schools receiving aid of one kind or another from the Protestant Education Societies was not more than about two thousand five hundred. The Catholic schools educated about three hundred thousand children; while the Societies' schools gave instruction to about one hundred thousand of whom less than half were Catholic children whose parents were in the poorest circumstances. In accurate figures, the Societies had at their schools less than 12 per cent of the children whose education they had set out to capture. Obviously a change of policy was necessary. If the Government ever hoped to gain control, partial or in whole, of popular education, it must evolve a new scheme.

After much consideration the Government, urged on by the increased activities of the Irish Catholic bishops, priests and prominent laymen both before and after the passing of the Catholic Emancipation Act in 1829, withdrew its grants from the Protestant Societies in 1831 and in the same year introduced a plan which confined the distribution of parliamentary grants to a National Board of Education on which Catholics had representation. This State System, though it slowly displaced the old independent Hedge Schools, had the great merit of securing to the Catholic clergy, only after many years however and after much controversy, the management and patronage of schools predominantly Catholic and the right to look after the religious interests of all Catholic children attending elementary schools.

The Hedge Schools had really forced the issue; they might well claim, too, to have won the engagement. The Government now recognized the claims of Catholics to Catholic education; and the dangers of proselytism were past. But some of the victory was to the vanquished; for if the schools of the Protestant societies were compelled to disappear, so, too, were the Hedge Schools.

#### PRINCIPAL WORKS CONSULTED

1. Battersby, W. J.: "The Catholic Priesthood of Ireland Vindicated." Dublin, 1823. "The Methodists and Bible Societies." Dublin, 1823.
2. Doyle, Dr.: Bishop of Kildare and Leighlin: "Letters on the State of Ireland." Dublin, 1823.
3. Fitzpatrick, W. J.: "Life, Times and Correspondence of Rt. Rev. Dr. Doyle, Bishop of Kildare and Leighlin." Dublin, 1880.
4. O'Callaghan, Rev. A.: "Thoughts on the Tendency of Bible Societies." Dublin, 1816.
5. Reid, T.: "Travels in Ireland in 1822." London, 1823.
6. Reports of the London Hibernian Society. London, 1808-1822.
7. Reports of the Commissioners of the Board of Education, 1808-12, 1825, 1826-27.
8. Steven, Robert: An Inquiry into the Abuses of the Chartered Schools in Ireland. London, 1817.
9. Thoughts and Suggestions on the Education of the Peasantry of Ireland. London, 1820.
10. Warburton, Whitelaw and Walsh: History of Dublin. Dublin, 1818.

P. J. DOWLING.

St. Mary's College,  
Strawberry Hill,  
Middlesex, England.

## MOTIVATED TEACHING AND LEARNING PROCESSES IN RELIGIOUS EDUCATION

Motivated teaching and learning are common denominators in every teacher training school, because they introduce both teachers and students to the why in education and in every detail of the school curriculum and programs. The emphasis is more and more put on motivation as time goes on, because motives are accepted as determining the ultimate value to the doer of the work done, and, at the same time, motives contain the impelling forces, which help all achieve work that is to be beneficial in character outcomes.

This recognition of motivation is due to the oft-repeated questions coming from the lips of children, when they experience the reactions to unmotivated methods of teaching, Why must I learn this? Why must I do this? The too frequent bitter pabulum was put into the responses of teachers and parents, "You will find out later," or "You will need to know these things, when you are older," while the young are in need not only of a far-fetched reason, but of a motive which would satisfy their nature at the time when present.

It is true that certain types of teaching and learning set up motives, and right way may lead to activities in accordance with them; at the same time, it is strangely true there are those in evidence who set up motives, reasons, and intentions and then arrange programs and processes for learning which nullify the ideals set up in the motives. The tendency appears frequently either to set up immediate achievable ideals and go no farther, or to set up unachievable ideals and then proceed to attain only the lowest.

In an art class a teacher may expose the learners to the considerations of beauty through appreciation of some artful designs and art masterpieces. The class may then be told: "Now all of you folks can learn to produce the beautiful yourselves; some of you can do nearly as well as these artists have done, and so learn to love the beautiful more and more." The art principles in the project lesson may then be proposed, and the group be directed to proceed with art production. When the work is done, many will be observed to have achieved their intention and pur-

pose and will find it easier to initiate the next art project that is proposed; in fact, they may have become imbued with the taste, desire, and the ability to continue their art production at home.

In another situation, a teacher proposes the daily good intention, of giving every thought, word, and deed of the day for the greater honor and glory of God. To what extent does the daily good intention carry over into the work as a motivative force? The religious instruction period is the first to which Catholic children are introduced in the day's program. They are told that they must learn their catechism for various reasons—for good marks, for threats with bad marks, to please the pastor, or to pass the examination which the Bishop will give at confirmation time. Other reasons like competition or good character might be given from time to time under similar auspices. As a consequence, the majority of the learners will work to attain these aims and ends to the extent necessary to satisfy the demands, and when these are lifted the study and learning cease, because the motivation has been unnatural, unmoral, and transitory.

Motives and motivation are comprehensive of extensive extremes. They imply the impelling forces which begin with the simplest stimulus-response activities of the unborn infant, and ascend to the highest acts of pure will and reason, which think all, choose all, and do all, for the glory of God's goodness, which is the ultimate norm of right and adequate human behavior.

It is quite natural then that some should think that at one extreme incentives are motives, and that others should go to the opposite extreme and limit motive to the category of intentions, although they are the result of both intellectual and volitional activity. In their true concepts, however, motives do not arrange themselves at either extreme; they are neither the incentives which stimulate to, nor the intentions or reasons for action.

Still motives are what the word indicates; they occasion the will to choose with that decision, which leads to further consciousness and thought or to action. Between the stimuli which induce instinctive response and reasoned choice there are many intermediate phases, which respect the creature both from within and from without, and all are related to the motive without being the motive itself.

The motive for an act is neither the initial stimulus nor the

reason and intention, although its origin may be in the stimuli from without, and it may result in impelling the mind to form a reason and to make a practical choice. The motive is in the emotions and feelings, which are more subjective than reasons should be, or the stimuli really are.

Both stimuli and reasons are secured from without, although they result in subjective states, and lead to activities that are good, either really or apparently, to the agent. The motive is a subjective force impelling the agent to find the right reason in keeping with judicious intentions for an act, and to act. The motive because of its emotional element makes the mind conscious of the existence of a reason, and, at the same time, makes the reason of an act valuable in relation to other reasons on which the judgment has acted.

The genesis of the process in which the motive appears is somewhat as follows: (a) Stimuli from without to which the organism reacts, and in a pleasurable way, if it is conducive to growth; the stimulus is here thought of as anything acting upon the creature, that arouses a form of response. In early childhood the reaction is rather from impulse than from a purpose to achieve a definite good. (b) Conscious interest in things and processes that bring growth on account of ideas which relate the present to past experiences. (c) Consciousness of the pleasantness of an object, which gives emotional tone to the feelings. (d) The conscious mind is confronted with situations that involve choice with the necessity of selecting in accordance with judgment and reason. (e) Emotions make the reasons vary in value and in degrees, and impel the will to choose the most valuable. (f) The intention then becomes the movement of the will actually to gain the end wished; though the intention formally pertains to the end and not to the means, still in the practical sense it relates also to the means necessary to attain the end proposed. (g) Reason having thus determined the end in relation to means, the will freely consents to move in the use of whatever means may be found necessary at least apparently good. (h) Then follows the election of the means, to which the will adheres in order to attain the end; motives make certain definite means impelling; with the election there is intellectual counsel, which motives impel to election. (i) Through imperative acts the will

directs and moves the other faculties to realize the particular means chosen to attain the end, which lead gradually to the enjoyment in fruition of the end.

It should be here observed that ideas, intentions, reasons, and choices are not caused by the emotions, but are rather occasioned by them. The creature is capable of deliberative self-determination, and motives are inducements to the self to determine certain definite goals. When the stimuli and incentives from without occasion acts of deliberation and choice, they pass into the category of motives. Though the stimuli and incentives move the appetites and passions to clamor for gratification, yet in a free agent feelings must be trained to yield to reason and free choice in the light of a higher good and nobler end. A will that has been judiciously trained to obey law will be able to resist unworthy desires that come from low self-interests and hasty impulses and to favor ennobling interests and desires. In such conflicts real motives rally to the aid of right reason, which becomes a just conscience, capable of overcoming resistance from within and from without.

There are thus two aspects to motives: they are related to the feelings and emotions which are brought to consciousness through ideational processes, and with resultant interests make the feelings dynamic and impulsive, so that the agent becomes selective through thinking and choice which reflect the preceding activities much as a needle reacts to the compass. There is also the intellectual and volitional aspect, inasmuch as the impulsions of motives occasion acts of these faculties. In this phase motives may be developed to impel the will to overcome immediate for remote ends, so that the ultimate good may dominate the life of the creature.

While motives thus originate in emotions, which have been toned by the enjoyment of previous experiences, they are motives because they impel to the attainment of the end set out by reason and the means that are related to that end. The usual incentives are the primary leads to inner emotional tone, which give value to reasons for ends and means as the reason proposes them to the volitional power.

Incentives are positive and negative; they are usually based on fear of loss and hope of reward or success. They thus com-

prise approval, praise, promotion, reward, prizes, diplomas, marks, degrees, commissions, bonuses, and disapproval, blame, censure, punishment, and losses of the many kinds. Motives are generally positive, because they impel the will to seek a definite good, because of inner agreeableness experienced in the attainment of good ends. Incentives may stimulate these feelings, but the feeling tone out of which the motives originate is related to the end and the means conceived as necessary to attain it.

Thus stimuli from without excite the dormant feelings and the emotions; the novelty in contests and new situations excite the emotions, and the incentives of reward and others incite the emotions to seek release through action. When the incited emotions make reasonable ends valuable, the feelings thus aroused act upon the will and impel it to choose the more valuable ends.

Incentives are thus secondary and auxiliary to motives, and when they withhold motives from impelling to right ends they are the cause of withdrawing the creature from righteous attainments. It is much easier to provide incentives from without in the forms of rewards and punishment, and the technique of outer controls of "do" and "don't," but emphasis on these retards the progress towards right motivation, which is an ever-present urge, while incentives are transitory. As the creature is naturally constituted by God to seek right ends, so also motives as such should be conducive to right ends, and as such should always be good. Incentives from without thus appear to link the feelings with particular goods, whilst reason and motives to the general and ultimate good. Right reason and justifiable motives thus lead to God, but incentives and appeals of the particular apparent good lead the creature to tarry and lose himself on the way to his real destiny. Yet incentives when properly balanced with motives increase the output and outcomes, and the level of the use of abilities tends to remain, after the incentives have been removed. Even the incentives should be real and not merely verbal magic and incantations.

All motives should lead to the ultimate motive, and to do that first motives must be gotten into the category of real motives, or they will deflect from the ultimate. Just as necessary truth moves the reason necessarily, thus the ultimate good, which is the real object of the will, moves it necessarily. The good

provides the end which the will chooses, and, whilst they may be distinguished conceptually, in truth and reality the good and the end are one and the same. The will chooses the good as its end, because it is that which alone can perfect the faculty and at that the creature. The creature thus becomes good by truthful thinking and good willing, but not by merely thinking about truth, or willing and good. True motives line up the feelings and the emotions with such thinking and willing. Only in so far as incentives or incipient motives become contributory to real motives through a sufficient reason may they be regarded as true and good in themselves. Happiness, in inner perfection which is an inner state, is thus the immediate and remote good motive of every human action; happiness derived from life, health, home life, friendship, riches, distinction, pleasure, uprightness, knowledge, and love of God, in the present, and happiness of perfect union with God in the future are the motives, the principles of action, because on their account there is objective worth of a good to be attained, and of the subjective disposition or inclination of the agent.

Thus motives, like charity, are not the outcome of activity in any one faculty; they are cultures of the whole soul; reason, intellect, will, and desire are all contributory to right and adequate motives.

Motives should thus be principle, cause, and reason of all human acts, and they become these more and more with the perfection of the creature. In ordinary circumstances motives may be principles, and principles motives, but there may be motives where there is no principle. All nature acts according to principles, because these are the permanent forces in nature. Reason can make them the causes of human actions, and when principles become reasons, and reasons causes, motives can well become the cause, as they then are truly in harmony with the designs of the Creator. In that sense motives integrate with the ultimate good and control the will without destroying its freedom, because freedom then becomes the power to will and to love the truest good, and cause of all causes, with increasing perfection.

This is true even on the high levels of serving God for the sake of eternal reward, or on account of the fear of hell. These are salutary only in their relation to and power of inducing the

love of God, which by its very nature is not merely love of good, but good love. To avoid evil on account of positive direction through love of God begets growth toward the good, and immediate good growth. Thus children who are given such motives have good growth from day to day. The use of the incentives of eternal reward or punishment, however, is likely to make them procrastinators which is so apparent amongst Christians. The incentives are far off and in reality will not be met until the distant future, and so good growth by growth in goodness is postponed from day to day. There results thus proposed good supernatural conduct but low cultures of natural virtues.

The real and true end on account of which activities should be chosen is the end of life itself. Self-realization or the realization of the divine image of goodness in the creature can be achieved only through work, which calls for the use of the whole self in constructive activities. This ultimate self-realization in God should be the end and the intention which the worker has in view, and ends of his work should be conducive to this ultimate end. In the difference usually given between the end of the worker and the end of the work, the end of the worker is taken as the motive on account of which anything is done—the reason for which he acts. This end is called proximate, when some other end is sought through it, and ultimate when the agent rests in that end either absolutely or in a series of activities.

The right end should be the intention of the creature, which is also regarded as the object of desire. The intention is the essential act of the will, and that on account of which, irrespective of pleasurable consequences or impleasurable feelings, a thing is done, and should guide the purpose which is the particular act of the will to do a thing here and now.

The end of the work is that to which a thing is destined—for which a work is destined because of its nature, independently of the intention of the agent. This means that a work may achieve a good end though the intention of the worker be perverse. There is no reason why the worker by doing work perfectly should not perfect also himself and that his and the work's end be directive to the same glorification of God. There is a tension and strain on the order of things when a good intention is intended through an evil or defective work, and vice versa. The

motive should be one with a sufficient reason, and the worker should find his realization in work well done. Thus, like the end of the worker, the work may have a proximate or intermediate end when it is destined for an end beyond this or an ulterior end, and an ultimate end when it is ordained to the other end either in a series of things, as medicine in relation to sanity, and absolutely or simply, when it is such in regard to all things.

These proximate and remote ends have also a relation to the several kinds of good that are sought. There is the honest good, which perfects the rational being and is therefore in conformity with right reason; any good that is conducive to the ultimate end partakes of this characteristic. The useful good inasmuch as it too may be honest is apt to attain some other good in a line towards the ultimate. The delectable good affords some sense of the delectable, and in so far as it is honest it too partakes of the nature of the ultimate, and thus, whilst these goods are different, they are not necessarily opposed.

Right ends are necessary to determine right and adequate means. Wrong means will not attain right ends, nor can wrong ends beget right means, except accidentally. Every road leads somewhere; the definite somewhere must be defined in order to get on the right road, but the wrong road will not bring the creature to the definite and right somewhere.

Whilst motives thus far have been regarded in their natural aspects, the same considerations have their counterparts in the supernatural. The degrees of excellence of supernatural motives may be graded in the following order: the highest is to serve God because He is good in Himself, and His goodness should be in the intention as the ultimate end of every human act. The second degree is to serve God because He is good to us, which has an element of the mercenarius, and is rather hope than love. The third is service on account of the all-powerfulness of God, which is able to punish us, and me especially.

The great supernatural motives are thus in charity and fear. Of these fear is good only so far as it leads to charity through the processes of childlike reverence (*timor filialis*), which easily leads to the beginnings of love (*timor initialis*). Charity is thus the ultimate motive and end because it excludes moral compulsion and that slavish fear which cringes in apprehension of punishment.

Charity is the ultimate motive because it alone can lead to that "other-hood" which purges the heart from self-love and disordered love of the world. All fear is the product of egoism, and so filial fear is a less perfect motive than charity; even pure charity, however, is not absolutely disinterested, and thus moral compulsion as a means of impelling the will to the ultimate good, and filial fear, as motives of duty are not opposed to the spirit of righteousness, but rather directive of it. They are always to be cautiously used, however, because they and especially fear alter only single acts, whilst charity is a motive that transforms the whole personality.

These facts should be consciously in the process of teachers when they motivate learning, which is to promote Catholic living. It will not do to explain these motives or to memorize the answers to the catechism and then proceed to neglect right motivation because the learner will not be so much affected, and neither the teacher, by what he memorizes or thinks, as by the content of his experiences in doing things. Doing doubles capacity, and when the activities of children are properly motivated then experiences will add to the momentum and zest in the doing of good.

The provision of adequate motives, however important, is nevertheless difficult in the artificial surrounding of many of our school processes. To make motives and motivation adequate they should always accord with right reason, which is to enlighten the choice of the wills of both children and teacher. Where the children are as yet incapable of much reasoning, the teacher should supply by the propriety of situations she proposes, and the satisfactions that will impel those entrusted to her care. Even the incentives of rewards and punishment should rarely be used unless they are based on the inner growth of satisfactions and dissatisfactions, because, as those rise to the level of motivation, they are not likely to provide that continuity in intelligent guidance which comes from those that lay the basis for self-guidance. These are the only guarantee of continuous, correct and wholesome behavior. With emotional satisfactions tied up with a developing mental training in the real needs of the self and the social surroundings, reasonable heights of excellency may be attained in the course of the years.

The first law of motivation is the same as the first law of learning—the law of readiness. The child must be ready because of his abilities and of his previous experiences to do the things that are designed for him, because he feels a need for them; thus the basis of intrinsic motives is established. They must be achievable, but, at the same time, must challenge him in keeping with his developing abilities. Only in that premise can he be interested, and right interest is the foundation of right motivation. Right interests will evolve into adequate motivation. Interest sets out the attitudes, aims, and purposes for achievement, and without these there is no motivation. When children are young, the needs satisfied must naturally be the more immediate, so that they may value the inducements that are made to take steps ahead.

The second law is that of satisfaction: when work and learning are brought within the child's abilities to achieve they will give inner satisfaction to the powers and the self. In no case, however, need the work be worthless just because it is satisfying. Satisfaction and worthless are in two different categories entirely; one concerns emotional reactions, and the other implies mental estimates of objective values; even the finest and hardest work can give emotional satisfactions. A former generation and many even in the present hastily and crudely think that their judgment of the worth of work must determine its value to the child irrespective of the child's ability to achieve with satisfaction.

Annoyance, disgust, boredom, and fatigue endured do not necessarily link up with worth while work, yet they take the right motivation out of work and induce children to seek their satisfaction elsewhere. Much of the emotional drive comes to children when they are ready and eager to do the activities assigned to them. If satisfactions are linked with right motives, the activities that emanate gradually on higher levels will mean right growth to the child. Higher motives can be substituted for pleasure, but the pleasure instinct itself must not be thereby repressed but be directed so that it will result in inner happiness. Teachers on this basis can arrange situations which will stimulate children to progress to higher levels with increasing energy and greater attention, because the motivation is from within.

Such processes and activities will soon become self-motivating, because they bring the young to situations that call for problem solving with purposiveness. The analysis of the problem, the isolation of the difficult phases of the problem, will provoke thought and reasoning, and thus arrange incentives as drives of thought and reason and lead to the cultivation of right motives. While the purpose realized in problem solving is an end desired immediately with its concrete circumstances, still the activity makes self-mastery seem more valuable, and leads to higher and more valuable ends, if the thinking is rightly directed.

With these is the law of repetition by which old experiences are repeated so that they may be associated with the daily new facts that are learned. Through this process a tenacious memory is developed which gives power to the receptive faculties for new experiences and knowledges, and makes the personality as well as the mind assimilative of increasing goodness.

In proposing right intentions to children there is the frequent danger of attempting to begin with the more or most comprehensive, and to analyze it into more specific or more restricted. The nature of learning and of childhood calls for the proposal of specific intentions which come within the mentality of the young, and by a synthetic or extending and expanding process to take them to the more comprehensive. The danger lies in the phenomenon set out at the beginning of this exposition, in which one tendency is to set a low level of motivation and never go beyond it, but rather to a lower level, and on the other hand to set a high standard of motivation, so that the real activities of life do not pursue the intentional ideal, but rather groveling appetites. This phenomenon can occur even under Catholic auspices.

"Men's actions are judged by God according to the motive that inspires them (charity). *Dilige et quod vis fac*—love God and do what you please (St. Aug. Tract, in Epist. I. Jos. VII, N. 8; Migne, P. L., XXXV, 2033)." The very responsive, natural love of children, when wisely directed, can be made the true basis for the motive of charity. The natural affection of children for parents, brothers, and sisters seems to be the God-given source of a higher, unselfish love. Out of it may develop natural repentance for error and wrong doing, which leads to the two forms of contrition—imperfect and perfect.

Through this process one emotion may lead to the mastery of another, so that lower ends may serve the higher. Thus, through the prudent stimulation of ordered lower emotions, the child will evolve, through use of the higher, the more perfect aims and ends of life. He will put his motives in harmony with these aims. Love of God can thus become a powerful motive with the young and draw them nearer and nearer to the observance of His will. To them His will is goodness and mercy as attractions, not as repellants. To be with God Who is all goodness is heaven not so much as a reward for what has been done, but as a state of happiness coming from being good.

God in His gracious providence easily makes such motives supernatural. "The Kingdom of God is within" and so God asks of all, but especially of children: "My child, give Me thy heart—not that I may reward it for its love, but that I may dwell within it, and build My kingdom there, not with gold, honor, and respect, or with fear, but with love that is self-effacing, so that you may seek first the Kingdom of God and that all things else may be added unto you!" The teacher in this situation will cooperate with the Divine teacher and by example and process say: "Be ye followers of me, as I also am of Christ (I Cor. XI, I)."

JOHN M. WOLFE.

## CHARACTER TRAINING IS PERSONNEL GUIDANCE—I

Personnel Guidance . . . "a new movement . . . having begun in a small way in Boston the first decade of the present century . . . has not yet found its proper place in our educational system, neither do we know exactly what it means." Arthur J. Jones, the author of a textbook on the principles of guidance, makes these admissions as late as 1930.<sup>1</sup>

The complexity of the literature which has grown around the subject indicates the looseness of the term and suggests the many interpretations which have been applied to it. Personnel Guidance has come to include everything from analyzing the college man and woman who are socially isolated to the problem child in the grammar grades who is all too bright for his companions. The extensive bibliographies on guidance may, in their own way, be a safe criterion for judging the fluctuations in meaning, and a challenge to so-called personnel enthusiasts. There is certainly no dearth of books on the subject. Texts on techniques, programs, minimum essentials, measuring, mental hygiene, orientation, personality traits, and records crowd out the more ponderous volumes on *Personnel Research, Principles, Scholarship and Guidance* and *Statistics*. Student attitudes toward guidance are contained in 158 magazine articles and books.<sup>2</sup> Numerous books on rating scales are being advertised. It would seem the embryonic writer might have an opportunity here! Reports on alumni, fraternity, and student reactions gathered from surveys and questionnaires are being published. Fields of work for women have been investigated with an avidity that would lead us to believe that they were ever to cope with men for a livelihood. Their abilities have been tested, and their intelligence scored; their aptitudes have been checked, and their recreational tendencies examined. The student's lack of adjustment to society, his earnings, his enthusiasm for sports, his nerve tension, his educational achievement, his love or hate for religion—all have been entered on his record in graphs and statistics. Angell's *Study in Undergraduate Adjustment* is a typical survey. *Some University Prob-*

<sup>1</sup> *Principles of Guidance*. New York, 1930, pp. vii+20.

<sup>2</sup> W. H. Cowley, *The Personnel Bibliographical Index*, Ohio State U., 1930, pp. 13-68.

lems by Reeves and Russel is a similar one. Esther Lloyd-Jones, Sarah M. Sturtevant, and Ruth Strong are but a few of the many who are devoting their time and energy to personnel problems. A joint study by the two last named entitled *A Personnel Study of Deans of Women in Teachers Colleges and Normal Schools* emphasizes record keeping until it is annoying. Their summaries show that a dean's schedule can be tabulated to the fractional part of a minute. She has conferences from 8:00 to 8:08, a conference with her assistant from 9:00 to 9:15, one with a faculty member from 9:20 to 9:30, another with a student from 9:30 to 9:40, and so on through a series of thirty-eight or forty items.<sup>3</sup> The American Council on Education has published "Personnel Methods" in the July *Educational Record Supplement* of 1928. A Personnel Research Bureau is operating in New York and publishes a quarterly *Journal of Personnel Research*. Much energy, time, money, paper, and printers' ink have been expended on "personnel." W. H. Cowley's bibliography, probably the latest in a long series, includes 2,183 texts, studies, surveys, magazine articles on the subject.<sup>4</sup>

Abraham Flexner does not overlook the "personnel guidance" in our American system of education in his book on the American, English and German Universities. For him "it would be a pity to lose the chance of calling attention to such works as Strong and Uhrbrook's *Job Analysis and the Curriculum*, which tells how to train 'young men for executive and supervisory positions.' Perhaps even more significant because issued by the Bureau of Publications of Teachers College, Columbia."<sup>5</sup> The irony of the remark will not be lost by the reader if he observes a Yale quarto also mentioned in Flexner which contains research findings on incentives to study based on student opinion, gathered by A. B. Crawford, Director of the Department of Personnel Study at Yale. The facts gathered show that "the subjective opinion and judgment of the superior student would presumably have more than average reliability." The pages of tables, percentages, graphs, bibliographies, questionnaires which follow—all lead to ten conclusions which, according to Flexner,

<sup>3</sup> New York, 1928, p. 55.

<sup>4</sup> *The Personnel Bibliography Index*, Ohio State University, 1933.

<sup>5</sup> *Universities: American, English, German*. Oxford, 1930, p. 109.

would have been intelligible "to plain common sense."<sup>6</sup> Not having any affiliations with any institution, Mr. Flexner speaks freely. He has examined the research of another personnel worker at a teachers' college . . . who learns that some students come from homes where there is a lawn mower, a desk set, a rag carpet, a built-in bookcase, company dishes. This dean learns that leisure activities of students include "shopping," "having heart to heart talks," "just plain sitting alone," "thinking," "dreaming," and "doing almost anything so one is with the gang."<sup>7</sup> The critic's attitude toward the personnel analyst is provocative of thought, for he sees that he is one of many who "are springing up in schools of education and departments of sociology" making all types of analyses. The pharmacist as well as the secretary has been studied quantitatively and qualitatively. One analyst discovers that a secretary has "871 secretarial duties," among which are dictation, winding the clock, and locking the desk. He also learns that "secretaries should possess 44 traits," which gives rise to the involved problem of responsibility placement: Shall the secretary acquire these traits while in school or when out of it?<sup>8</sup>

Even a descriptive definition of "personnel guidance" is a difficult thing. According to Arthur J. Jones, guidance is intended to direct and guide, and involves personal help designed to assist a person to where he intends to go. In this author's analysis of his broad definition he admits a truth which is fundamental when he says that the guide himself must know clearly where he and the one who is to be guided desire to go, if there is to be any success in this matter of guidance.<sup>9</sup> The recognition of this factor is important, for it is an admission that our training depends upon our varying standards of education, and will ultimately be determined by our attitudes toward the student who is destined either to die in time or to live on into an eternity. Frederick J. Kelly's survey of the aims of the American Liberal Arts College suggests strongly to the serious man and woman interested in our American youth that we educators are not so sure ourselves of where we are going.<sup>10</sup> Varying outlooks on the

<sup>6</sup> *Ibid.*, pp. 106-107.

<sup>7</sup> *Ibid.*, p. 103.

<sup>8</sup> *Ibid.*, pp. 104-105.

<sup>9</sup> *Op. cit.*, pp. 20-21.

<sup>10</sup> F. J. Kelly, *The American Arts College*. New York, 1925, pp. 7-24.

all-important purpose of guidance are discussed by Dr. von Hildebrand in a recent essay included in the symposium entitled *The University in a Changing World*. He also maintains that we must know where our guidance shall terminate if we are to do it well, and he emphatically declares that the Catholic educator must be inspired by the function and the real end of humanity, which is to glorify God by the sanctification of every man.<sup>11</sup> Dr. Hildebrand knows that Catholic education has a definite end and recognizes what it is. Dr. Faunce of Brown University, realizes that America may have the largest school system, but maintains "nowhere else is education so pointless, so aimless, so blind to its objectives."<sup>12</sup> If our outlook on life is utilitarian, so will be our guidance; if we "allow whole stretches of reality to be closed to our intellectual vision," so shall be our guiding; if we cannot see beyond the stars into a heaven that has a place prepared for us, neither shall our followers, for we shall not guide them there. Arthur J. Jones has the explanation for the diversified aims of our systems of guiding all implied in his very simple remark that the "guide himself must know clearly where he and the one who is to be guided desire to go if there is to be any success in this matter of guidance."

We do not, therefore, need a sage to account for the varied types of guidance that have been evolving within the last twenty years. The professional schools, realizing that many students enrolled who were not fitted for their work, sought to eliminate them by vocational guidance. The trade and vocational schools did as much. The statistics of the city courts showed that a large number of our young people were not being adjusted properly in their civic communities, and our colleges tried to remedy the evils by inaugurating civic guidance.<sup>13</sup> The elective system, with its dazzling array of courses, has so bewildered the student that he needs an educational guide to assist him to select a few worth while subjects at least. We might refer to a dozen or more aspects of the subject, and still discover that we had overlooked,

<sup>11</sup> "The Conception of a Catholic University" in Kotschnig-Prys, *The University in a Changing World*. Oxford, 1932, p. 220.

<sup>12</sup> Quoted in W. J. McGucken, *The Catholic Way in Education*. Milwaukee, 1934, p. 39.

<sup>13</sup> Geo. F. Zook in the *North Central Ass'n Quarterly* for January, 1935, challenges the educator to solve the impending problem resulting from the 12,000,000 young people seeking employment in June, since the prison population age is 23 years and the greatest single age is 19.

for example, athletic guidance. We shall dismiss this observation, however. If, instead of subdividing the subject still further, we try to gather all the ramifications of guidance into one composite, we shall have the evolution of a human personality confronted with difficulties and problems which educational guides, personnel workers if you will, are attempting to solve under various headings.

The Manual of the North Central Association for 1934 recognizing that guidance in any form deals with a human life states:

"The various forms of counseling can be divided only theoretically; in practice they are so interrelated that it is difficult to distinguish them. Institutional counseling programs should be judged not merely on the plan of organization but on their effectiveness in helping students."<sup>14</sup>

Personnel work, then, diversified as it may be, is in its last analysis an admission that the college exists for the student whose character is to be formed.<sup>15</sup> If we turn back the pages of history we shall see that there is really nothing new in all this for "nineteen hundreds years ago Christ, our Blessed Lord brought a character-education program to a sick and suffering world: 'I am come that ye may have life and that ye may have it more abundantly'."<sup>16</sup> The character program of Christ lives on in the Catholic College. The late encyclical of Pius XI gives new emphasis to the original plan and makes it tangible for our own troubled times. From it we gather that personnel guidance

"... consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created . . . it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society."<sup>17</sup>

Our modern advocates of personnel guidance who often admit their failure to cope with conflicting situations are no more solicitous about developing the whole man than is the Catholic

<sup>14</sup> P. 53.

<sup>15</sup> M. S. Sheehy, *Problems of Student Guidance*. Philadelphia, 1929, p. 256.

<sup>16</sup> W. J. McGucken, *op. cit.*, p. 108.

<sup>17</sup> Pope Pius XI, *Encyclical Letter on Chr. Education of Youth*. Washington, D. C., 1930, pp. 4-5.

personnel worker, although there is in most instances a fundamental difference in outlook. One investigation among students showed that most of their problems involve social contacts, and confirmed the investigators that "any amount of counseling in individual matters will never correct errors and adjust matters" because a student is a social being. The Catholic personnel worker might have told them that a set of objective principles given to these students would enable them to solve their own difficulties whenever they presented themselves, if they were taught to use their own will "to do" what is right and "to avoid" what is wrong. Because these guides do not realize that students must have fixed standards as norms of conduct to carry them through their diversified problems, they decide "a new technique is demanded for creating social change which is distinctly a group process."<sup>18</sup> The Detroit Conference, held in December, 1930, the first national student-faculty conference ever convened, met under the auspices of the Student Christian Association to discuss the place of religion in higher education. The facts which this conference revealed in its reports and statistics from representative students in higher institutions all over the United States so confounded the investigators that one of their group admitted:

"We seem to be without a methodology for directing a constructive social process. Our colleges seem strangely like the unwieldy unmanageable metropolis with its cumbersome and inept methods. Students and faculty . . . seek to build up morale mainly by pep talks, admonitions, warnings and propaganda. Removing symptoms take precedence over discovering and eradicating causes. One wonders to what extent cases of inaction . . . especially when problems of student-faculty relations, campus politics . . . drinking, and sex morality arise—are due as much to a feeling of incompetence as to indifference."<sup>19</sup>

Our college personnel worker is not quite at ease as to what he shall do with his problems, for they are perplexing. These guides—many of them at least—ought to be reminded that they are sympathizers of Behaviorism and believe that environment rules a man. They forget that their religion is a natural one without a changeless code of morality. If their own standards of right and wrong are determined by a mere natural law and the

<sup>18</sup> H. Hartshorne et al., *Standards and Trends in Religious Education*. Yale, p. 168.

<sup>19</sup> *Ibid.*, p. 168.

influence of society, they cannot expect to instill abiding principles into others. We might call the attention of these leaders in the guidance movement to the advice of the supreme personnel guide of the Catholic College who would have his personnel workers mould "the true Christian . . . the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use a current term, the true and finished man of character."<sup>20</sup>

That modern educators are gradually becoming cognizant of the fact that all aspects of guidance must eventually have character training as its focal point manifests itself in the many reactions of students and advisers in questionnaires, magazine articles, and surveys. Charles Vandervort voices a general dissatisfaction when he says that guidance referred to in connection with one of its component parts, such as vocational or moral or social guidance, is superficial, for "guidance in its broader sense is all-inclusive . . . a training for successful living. If guidance is to lead the student to a position of self-dependence in higher education, it should also lead to a position of self-dependence in a life situation."<sup>21</sup>

Twenty years of experimentation with personnel guidance have not—if we may believe the printed word—proved to be very fruitful in results. We are informed that few of the methods are dominated by a unifying concept of Christian education, or by a clear realization of the bearing of the experiences studied on Christian character.<sup>22</sup> Responses of more than 3,000 students in ten of thirty-five Methodist schools surveyed show that these students are least satisfied with help at the points of personal conduct.<sup>23</sup> Data gathered from the reports of 1,000 alumni of five colleges convinced investigators of the need of improvement in counseling procedure.<sup>24</sup> It is also concluded that "students are concerned about better orientation to the issues of life," and de-

<sup>20</sup> Pope Pius XI, *Encyclical Letter on Christian Education of Youth*, 1930, p. 36.

<sup>21</sup> C. Vandervort, "Guidance in the Private Junior College," *Junior College Bulletin*, 2:527.

<sup>22</sup> H. Hartshorne, *op. cit.*, p. 218.

<sup>23</sup> *Ibid.*, p. 168.

<sup>24</sup> *Ibid.*, p. 168.

sire "a chance to learn how to live and not how to make a living."<sup>25</sup>

Hale, a graduate of Yale, made a personnel survey of the problem of adjustment and enumerated seventy-two points of maladjustment. Ten of the points referred definitely to religion; others to morals and ethical matters. The conclusion drawn by the author of *Standards and Trends in Religious Education* is that "life at no point is separated from moral and spiritual values."<sup>26</sup> Space will not allow us to carry the examples further. The few instances cited are significant enough to show that the varying criticisms made regarding the personnel guidance of the past all refer to moral training. The undercurrent of discontent is caused by the misconception which many educators have had of guidance. Frequently they have directed their attention to the accidentals of life, to the varying individual situations which never repeat themselves in the selfsame way, instead of devoting their energies to the essentials of a man's life, his character. Otherwise, why the deduction: "One of the major problems of the college is to ascertain the total number of character assets of the incoming student and to insure their further development?"<sup>27</sup> And now we are told that "colleges are not in complete agreement as to what or how much shall be done . . . since adverse critics call much orientation mere coddling."<sup>28</sup>

To the fundamental question raised by investigators as to "whether the Church College will discover the point in higher education where it can render a distinctive service and be willing to accept the responsibility," the Catholic College declares that it can, because if it would serve its prime purpose it must

" . . . cooperate with divine grace in forming the true and perfect Christian. . . . Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."<sup>29</sup>

The Catholic College has always trained for character for "her

<sup>25</sup> *Ibid.*, p. 120.

<sup>26</sup> *Ibid.*, p. 125.

<sup>27</sup> *Ibid.*, p. 125.

<sup>28</sup> *Ibid.*, p. 219.

<sup>29</sup> Pius XI, *op. cit.*, p. 36.

primary purpose in establishing . . . universities is not . . . to teach . . . logarithms . . . biology or seismology . . . astronomy—these subjects are subordinate to her main purpose to inculcate the ‘eminent knowledge and love of Jesus Christ.’”<sup>30</sup> We refer to the aim of Catholic guidance as “other-worldly” according to Father McGucken, for the Church rightly places first things first.

SISTER MARY CHRYSANTHA, O.S.F.

College of St. Francis,  
Joliet, Ill.

(*To be continued*)

---

\* W. J. McGucken, *op. cit.*, p. 34.

## EDUCATIONAL NOTES

### FATHER BARRETT'S SILVER SACERDOTAL JUBILEE

Fifteen hundred members of the religious sisterhoods of the Archdiocese of Baltimore were present at the Solemn High Mass which was sung at the Cathedral last Friday morning by the Rev. Dr. John I. Barrett, in celebration of his silver sacerdotal jubilee.

Dr. Barrett is Archdiocesan Superintendent of Education and pastor of Saint John the Evangelist Church.

Besides the members of the religious sisterhoods there were present Jesuit priests, Brothers of the Christian Schools, Brothers of Mary and Xaverian Brothers, representing Catholic educational institutions for boys and young men in the Archdiocese. They joined with the Sisters in paying tribute to the jubilarian. Archbishop Curley presided.

The idea of having Father Barrett celebrate his Silver Jubilee Mass at the Cathedral on the twenty-fifth anniversary of his ordination was put forth by the Sisters Supervisors of the Archdiocesan educational system. They went ahead with the arrangements before Father Barrett had even a hint of their plans. He had arranged to celebrate his Solemn Jubilee Mass at the Church of Saint John the Evangelist on Sunday, October 13. This Mass will be celebrated in the presence of the Archbishop.

The Sisters Supervisors felt, however, that they wanted to afford an opportunity to the members of the teaching orders to have a celebration all their own in Dr. Barrett's honor. They wished to give a demonstration of their devotion to the educational ideals which he has held before them. They desired to speak their gratitude to him in the greatest and most effective of all ways—the Mass. The supervisors made arrangements with Archbishop Curley, and all the other arrangements before Father Barrett was informed of all they had done. The members of the religious brotherhoods joined in with them.

But even the Sisters who arranged the celebration at the Cathedral probably did not anticipate the full significance of the celebration.

It was indeed a happy privilege for Father Barrett to celebrate his Silver Jubilee Mass at the very altar before which he had

been ordained, to the day, twenty-five years before in "The Mother Church of all the Catholic Churches in the United States."

But there was another significant feature about that celebration. The Third Plenary Council of Baltimore convened in that historic edifice fifty-one years ago, with the Most Reverend James Gibbons, Archbishop of Baltimore, presiding as Apostolic Delegate. It was Cardinal Gibbons who ordained Bishop Toolen of Mobile and Father Barrett, September 27, 1900.

At that historic Third Plenary Council of Baltimore, whose work has had such a powerful influence on the growth and strengthening of the Catholic Church in the United States, one of the most dominant notes struck was that of Catholic Education. It was at the council that impetus was given to Catholic Education. At that council it was made clear to the priests and Catholic laity of the country the obligations they had to build parochial schools, thus to preserve and strengthen the Faith of those living and to insure the legacy of Faith to thousands yet unborn.

The Cathedral of Baltimore thus became the very nursery of our parochial school system as it exists today. If the archbishops and bishops assembled at the Third Plenary Council of Baltimore could have pierced the veil of the years, could have visioned in that very Cathedral in which they were sitting, the presence of 1500 Sisters dedicated to the cause of Catholic Education and carrying on that work in the Archdiocese of Baltimore, with its 180 grade schools, including private and institutional schools, they would have indeed rejoiced.

And with the Sisters in the Cathedral they would have seen Sulpician Fathers, Jesuit Fathers and the members of the religious brotherhoods who carry on the work of Catholic Education. Present too were Passionist Fathers and members of the diocesan clergy.

Among the large delegation of Sisters present were the Oblate Sisters of Providence, who carry on the work of education among the members of their own race, the colored children of the Archdiocese and members of other religious sisterhoods who are teaching the colored children in their own splendid parochial schools.

The scene in the Cathedral was an inspiring one. The robes of the Sisters and their various head-dresses combined to make a

colorful picture. The Sisters, too, formed a living history of Catholic Education. They told the story of the various foundations of Sisterhoods in the various countries. In Catholic Education, national lines are forgotten, save, of course, in the teaching of the children to be patriotic and loyal citizens.

At the Mass, as assisting officers, Father Barrett had two of his classmates of boyhood and young manhood days at Loyola High School and Loyola College.

The deacon was the Rev. Ferdinand C. Wheeler, S.J., president of Loyola High School, and subdeacon, the Rev. W. Paul Smith, pastor of Saint Paul's Church, neighbor church to Saint John's, of which Dr. Barrett is pastor.

The chaplains to Archbishop Curley were the Very Rev. Dr. John F. Fenlon, S.S., president of Saint Mary's Seminary and Provincial of the Sulpician Fathers in the United States, and the Rev. Lawrence A. Brown, S.S., vice-president of Saint Charles' College. Monsignor Harry A. Quinn, rector of the Cathedral, was master of ceremonies.

The sermon was delivered by the Rev. Dr. George Johnson, of the faculty of the Catholic University of America and Director of the Department of Education of the National Catholic Welfare Conference.

Among the priests present in the sanctuary were the Revs. Thomas J. Love, S.J., of Loyola College; the Revs. John F. Sheridan and Thomas F. Culhane of Mount Saint Mary's College; the Rev. Robert S. Grogan, C.M., pastor of the Immaculate Conception Church, Baltimore; the Revs. Dr. F. Joseph Manns and Harold F. Griffin of the Cathedral; two Passionist Fathers, and the Revs. Charles J. Walker, Thomas B. Zinkand and Michael K. Carney of Saint John the Evangelist Church.

The Gregorian music of the Mass was sung by the students of the Institute of Notre Dame.

In his sermon Father Johnson pointed out the development of Catholic Education. He said the Third Plenary Council of Baltimore had made plain the necessity of extending the parochial school system in particular and Catholic Education in general.

In the beginning diocesan school boards had supervised Catholic Education but later it was found feasible to appoint diocesan superintendents, under the leadership of the bishops. The

bishops, said Dr. Johnson, are responsible for the schools and Catholic educational work must be carried on under their direction.

Dr. Johnson said Dr. Barrett was well equipped to become superintendent of education in this Archdiocese, by reason of his work in parishes, his understanding of the needs of the school, his realization of the relationship between parents and teachers, his knowledge of Canon Law, his intellectual qualifications, his vision and initiative.

Father Barrett had received his appointment from Archbishop Curley, who is known throughout the country for his defense and promotion of Catholic Education. What His Excellency has done in this Archdiocese is known throughout the land. Under his direction Catholic schools have sprung up in all parts of the Archdiocese and Catholic Education moved ahead swiftly and well, declared the preacher.

His Excellency selected wisely when he called Father Barrett to the position, for the latter, while he has systematized Catholic Education, and while he knows the full value of unity, has encouraged always individuality and initiative, declared Dr. Johnson. He has had the cooperation of Sisters and Brothers in the diocesan schools; this cooperation has played a great part in the development of the Baltimore Archdiocesan school system.

The career of Dr. Barrett was represented at the Mass. His ecclesiastical superior presided. Father Wheeler, the deacon of the Mass, was there not only as Father Barrett's former classmate, but he represented the Jesuit Fathers who had taught the jubilarian in high school and college.

Father Fenlon, one of the chaplains to the Archbishop, represented Saint Mary's Seminary, where Dr. Barrett made his theological studies. Father Brown, the other chaplain to His Excellency, served as Superintendent of Schools in the Archdiocese of Baltimore before Dr. Barrett, and Dr. Johnson gave the jubilarian his course in education.

All the Sisters and Brothers at the Mass were representatives of teaching orders.—*The Baltimore Catholic Review, Friday, October 4, 1935.*

#### VACATION SCHOOLS—1935

On the basis of reports received to date by the Rural Life Bureau, N.C.W.C. Religious Vacation Schools for the summer

of 1935 show a gain of more than 20 per cent over the past year.

With regard to teachers in the vacation schools, the reports show but a slight increase in the number of lay teachers employed, a 30 per cent increase in the number of religious teachers, and about a 70 per cent increase in the number of seminarians.

About 20 per cent of the dioceses reported show a gain of more than 1,000 children in their vacation schools for 1935. In the case of the archdiocese of St. Paul, where the Confraternity of Christian Doctrine has been recently organized, a gain of about 7,500 was reported. The diocese of Los Angeles and San Diego still heads the list as in previous years. Its enrollment this year was 19,808. In a number of dioceses, notably in the midwest, where the vacation schools have been thoroughly organized on a diocesan scale for from five to ten years, the annual reports of recent years show little variation in the number of children in attendance. Eight dioceses reported slight losses in enrollment during the past year.

#### THE SHADOW OF AMERICAN DECLINE

The shadow of decline is close upon the American people and, unless present conditions and trends change speedily, we will very soon have every reason to be haunted by the ghost of national decay, the Rev. Dr. Edgar Schmiedeler, O.S.B., declares in an article in *The Homiletic and Pastoral Review*.

Dr. Schmiedeler, who is Director of the Family Life Section, Department of Social Action, National Catholic Welfare Conference, states that tremendous changes have recently come over the United States and that "unquestionably one of the most portentous of these has been the change in population."

"Not that our population has strikingly changed in size," he adds, "during recent years. It has changed in rapidity of growth. It has changed in age composition. And, should things continue to go as they have been going in the recent past and as they are going today, it will beyond all question soon change in size. It will actually decrease in numbers."

All data, Dr. Schmiedeler says, show our population's rate of increase has been dropping for several decades and that the rate for the present decade will set a new low. "Indeed," he says, "some think that after another ten or twenty years there will be no longer any increase. They estimate that our population will then be stationary, and that it will shortly afterwards decline."

"A considerable variety of factors," Dr. Schmiedeler says, "have contributed towards our past population development. The two most direct or immediate factors have been immigration and the birth rate, or accessions by people coming into the country from abroad and additions through natural increase at home. Very closely linked with the latter factor has been that of migration within the confines of the country; that is, the movement of people from city to country, or, vice versa, from country to city."

With immigration in any considerable numbers a thing of the past, he dismisses that factor in his discussion. Turning to natural increases, he devotes a considerable portion of his article to the subject of migration.

"Population statistics," he says, "show a net migration from farms to cities, towns and villages in 1934 of 211,000. They also show a net gain in farm population of 270,000. The farm population was 32,779,000 on January 1, 1935, compared with 32,509,000 one year earlier. The gain during 1934 has brought our rural population to an all-time high."

"The great significance of these population shifts becomes apparent when we contrast the birth rates in our cities, in our rural non-farm areas, and in the open country. In every State of the Union the ratio of children under 5 years of age to women 15 to 45 years of age (the child-bearing age) was lower in the urban than in the rural population, according to the Census of 1930. For the United States as a whole, the same Census brought out the following facts: The number of children under 5 years of age in the large cities (those over 100,000 population) lacked about 20 per cent of being sufficient to keep the population even at a stationary level without accessions from outside; in the smaller cities (those of 2,500 to 100,000 population) there was 6 to 8 per cent of children deficit; in the rural non-farm population (village and small suburb population) there was a 30 per cent surplus of children, and in the farm population a 50 per cent surplus. Urban deficit and rural surplus almost balanced in the United States in 1930.

"The latest figures available show a further decline of about 12 per cent in the number of births in the cities of the United States since the last decennial census. In New York it was 16 per cent; in Chicago, 15 per cent. As a result of this latest

decline, there are now in American cities of 100,000 population and over, only about two-thirds enough births to maintain their populations permanently stationary. In cities of 2,500 to 100,000 population the deficit is put at 10 to 20 per cent. In rural non-farm territory there is about 25 per cent surplus in births over deaths, and in the farm population a 50 per cent excess. Incidentally the Church in this country is an urban rather than a rural Church. Moreover, there is little reason to believe that the birth rate of urban Catholics is much better than that of non-Catholics.

"It is evident, then, that our urban and rural modes of living have exerted vastly different influences over our birth rate. However, it is not so apparent that urban life of necessity leads to a low birth rate and the rural life unfailingly leads to a high one. The French rural birth rate, for instance, is anything but a strikingly high one. On the other hand, cities show striking differences in the birth rates of various groups. The deficit in births is found principally among the so-called middle and upper classes. Thus, in the United States the families of the professional classes have, on the average, 5 to 10 per cent fewer children than those of business men. The families of the latter, in turn, have about 25 per cent fewer children than those of skilled workmen. Skilled workmen have 30 per cent fewer children than have the unskilled workers. Other things, therefore, besides the mere fact of urban living must account for our low city birth rate. In other words, it can hardly be maintained that life in the city as such inherently makes for sterility. The unquestioned fact remains, however, that the birth rate is lower in the city than it is in the country. And indeed, this is a universal phenomenon.

"Summing up, we find the following: A decline in immigration has led to a decrease in the rate of our population growth; a decline in our natural population increase has helped further to lower this rate; migration from rural to urban parts has in great part accounted for the latter change. The total result is shown strikingly in the following figures: In the years 1921-1923 there was in the United States an average total population increase of 1,900,000 a year; in the years 1931-1933 there was a gain of only 800,000 a year. Will this downward trend continue? What is the outlook for the future?"

Dr. Schmiedeler's article also has been published in pamphlet form. Copies may be purchased through the Social Action Department of the National Catholic Welfare Conference, Washington, D. C. The price of the pamphlet is ten cents.

#### AMERICAN EDUCATION WEEK PROGRAM FOR CATHOLIC SCHOOLS

A program for the participation of Catholic schools in American Education Week, to be observed November 11 to 17, has been issued in pamphlet form by the Department of Education, National Catholic Welfare Conference.

The subjects to be considered each day are: Monday, "World Peace"; Tuesday, "Catholic Education"; Wednesday, "Problems of Youth"; Thursday, "Social Justice"; Friday, "Religious Freedom for Mexico"; Saturday, "The Sanctity of the Home"; and Sunday, "Catholic Action."

The pamphlet contains excerpts from suggested readings for each day of the week and appends in each case a number of reference works. Notable among these suggested readings are the Encyclicals of His Holiness Pope Pius XI on Christian Education, Christian Marriage, Reconstructing the Social Order; the Pastoral Letter of the Hierarchy of the United States, 1919; N.C.W.C. Administrative Committee's Statement on Mexico, the Appeal of the Bishops of Mexico and Conferences on Catholic Action.

Among suggested questions for discussion are: "What is the meaning of Armistice Day?" "Explain the work of the Catholic Association for International Peace." "What is meant by the statement that the Catholic school is carrying on in the spirit of those who laid the foundations of our national life?" "Discuss the activities of any Catholic youth organization." "What cultural advantages are available to youth in your city?" "Were any measures to promote social justice enacted at the 1935 session of Congress?" "Tell about the policy of the Mexican Government toward religion." "How does the home of the past contrast with that of the present as an educational agency?" "Name the essential elements of Catholic Action." "Explain some ways in which pupils may share in the great work of Catholic Action."

## CATHOLIC UNIVERSITY OF AMERICA DAY

Over 8,000 parishes will observe Catholic University of America Day on December 1 this year, according to announcement made at the University.

A number of dioceses have specified other dates for this observance. The annual Catholic University of America broadcast will occur on November 24.

Following the custom established last year, the University has announced that the spiritual privileges granted by Pope Pius XI to the Friends of the Catholic University will be extended to all who contribute to the annual collection. It is the aim of the University to secure 1,000,000 new Friends this year. Diocesan organizations to secure this objective have been set up in 91 sees.

Since 1903, the first year of the collection, up to and including 1934, the University has received \$5,636,471 from annual collections. Of that amount \$1,816,764 has been received since 1929. Last year the university collection increased approximately 30 per cent.

While more general support is being assured for the University year by year, the University is also gradually extending its influence. Over 1,500 students were registered last summer, and record enrollments were achieved at the branch Summer Schools at Dubuque, Iowa, and San Rafael, Cal. A new venture was attempted in the Graduate School for the South, conducted at San Antonio, Tex., and this proved eminently satisfactory to the Catholic teachers of that section of the country.

It is expected that the University's Graduate School registration this year will exceed the 800 mark. This will mean an increase of 40 per cent in the last seven years. This year students from over 40 states are enrolled.

## SURVEY OF THE FIELD

Dom Placid, O.S.B., noted poet and educator, head of the Department of English at Belmont Abbey College, N. C., has received word of his appointment as Poet Laureate of North Carolina by the Poet Laureate League of America. At present, 20 States have laureates, eight of them appointed by the League. Dom Placid is the first priest to receive the appointment. . . . After 49 years service in behalf of Catholic higher education in

the Cleveland Diocese, the Jesuits of John Carroll University opened their new \$2,500,000 university. The institution has six buildings in the new unit. Five are ready for occupancy. . . . How large a factor radio is in the educational life of America is plainly indicated by a recent report which shows that approximately 60,000 schools (about one-fourth of all the schools in the country) have receiving sets reaching nearly 6,000,000 children. . . . Protesting the action taken by the American Association of University Women in advocating the "legalizing and dispensing of information by physicians on contraception," Sister M. Madeleva, C.S.C., president of St. Mary's College, Notre Dame, Ind., recently announced the withdrawal of the college from associate membership in the Association. . . . Sister Joseph Aloysius Geissert, C.S.J., has been appointed new president of Fontbonne College, one of the corporate colleges of St. Louis University, succeeding Sister M. Palma McGrath, C.S.J., who is now stationed at the Carondolet motherhouse. The new president has been dean of the college and director of the Department of History since 1928. . . . The Rev. John Griffin, C.S.Sp., Superior of Holy Ghost College, Cornwells, Pa., and widely known as a musician, poet and author, has died at the age of 79. Father Griffin was born in Ireland and received his education in that country and in France. He is survived by a brother, the Rev. Gerald Griffin, in Australia. . . . This year marks the twenty-ninth appearance throughout the United States of the little Christmas Seals sponsored by the National Tuberculosis Association. The message they bring is that tuberculosis is still this country's greatest public health problem. It causes 70,000 deaths annually, twice as many as automobile accidents. It is the greatest cause of death between the ages of 15 and 45. It causes over a billion dollars economic loss each year. . . . Acknowledgment is made of a box of Religious Christmas Cards received from the Salvatorian Fathers, St. Nazianz, Wisconsin. The cards are truly religious, artistically printed, and selected with discriminating care. . . . The Fifteenth Annual Meeting of the National Council for the Social Studies will be held at the Hotel Pennsylvania, New York City, November 29-30. There will be ten sessions including a joint program with the Middle States Association of History Teachers, sectional meetings, and a dinner and luncheon.

. . . St. Mary's College, Notre Dame, Ind., recently became the first in the state of Indiana, and one of the few in the nation, to offer a collegiate school of nursing. Under the direction of Sister M. Amadeo, C.S.C., head of the school, a combined academic and basic professional course will be offered, leading to a B.S. degree and a diploma in nursing. . . . Indigent children must be provided by public welfare officials with "necessaries specified to enable them to attend school, whether it be public or parochial in character," Attorney General John J. Bennett, Jr., of New York state, has ruled. These "necessaries," specified in an Act passed by the Legislature two years ago, include "clothing, shoes, books and food." The Act, Mr. Bennett declared, contains no distinction or discrimination between parochial and public school children. The ruling held parochial schools were "in substance public in character also." The opinion was given at the request of the State Social Welfare Department and the Utica Public Welfare Department. . . . The Rev. Michael P. Seter, of St. Joseph's Church, Evansville, Ind., was elected president of the Louvain University Alumni of the American College at the annual meeting held by that organization at the Catholic University of America, October 9. Father Seter succeeds the Rev. Timothy J. Mahoney, pastor of St. Mary's Church, Potsdam, N. Y. The Rev. Harold Gonder, of St. Philomena's Church, Cleveland, was elected secretary. Cleveland was selected for the next meeting, which will be held October 14, 1936. . . . The Rev. Frank C. Krauss, Secretary to the Most Rev. Jules B. Jeannard, Bishop of Lafayette, has been appointed Director of the Catholic Youth Movement in the Diocese of Lafayette, La. Appointment of Father Krauss heralds the inauguration of a comprehensive youth program which contemplates the establishment of Catholic Boy Scout troops in the various parishes and makes provision for Catholic Boys' Brigades and Junior Holy Name Societies. Among the activities and sections of the general program as now outlined are annual retreats for the graduating classes of Catholic schools, in addition to special one-day retreats in such schools. Wherever feasible, annual retreats will also be held for Catholic graduates of public schools. These will be "open" retreats, until such time as a retreat house becomes available.

## A FINANCIAL ADVISORY SERVICE FOR COLLEGES

The American Council on Education, through Dr. George F. Zook, President, has just made the following announcement:

"A Financial Advisory Service for Colleges and Universities has been established by the Council. Although the Service has been organized under the auspices of the American Council on Education, its facilities and services are available to all colleges and universities, school systems, controlling bodies and other agencies throughout the country.

"The Financial Advisory Service will offer information, advice and assistance in regard to such specific problems as accounting procedures and systems, budget making, endowment fund management, administration of student loan funds, fiscal report forms, unit costs and other related problems. The Service hopes to develop standards in policies and practices, as well as to investigate basic economic questions in their relation to educational administration.

"The Service is to be carried on under the general supervision of Lloyd Morey, C. P. A., LL.D., Comptroller of the University of Illinois and formerly Chairman of the National Committee on Standard Reports for Institutions of Higher Education, as Chief Consultant. Advisory groups from among the financial officers of colleges and universities will be set up from time to time to consider specific subjects. George E. Van Dyke, formerly Technical Secretary of the National Committee, has been named Technical Associate in charge of the Washington office which is located in the building with the Council. Enquiries should be addressed to Mr. George E. Van Dyke, American Council on Education, 744 Jackson Place, Washington, D. C."

## REVIEWS AND NOTICES

**Religion Outlines for Colleges, Course I,** by John M. Cooper,  
D.D. Washington, D. C.: The Catholic Education Press.

Teachers of religion in Catholic colleges will be pleased to learn that the *Religion Outlines for Colleges, Course I*, of the Rev. Dr. John M. Cooper has been revised. Far and away the most popular texts for college religion courses during recent years, a revision will undoubtedly enhance still further their prestige and standing with both teachers and students. Certainly this is the promise that is held out by the revision of Course I which is now ready for use.

The new volume bears no small resemblance to the original edition, yet there is also much in it that is new. Not a little fresh material has been added. This is true of the questions and bibliography as well as the main body of material. Attention has been called to new problems that have arisen and many aspects of old problems that have come into prominence have been given additional emphasis. This added material, rather than mere verbiage, accounts for the additional pages found in the revised edition. The new volume has grown by 115 pages. The two first chapters, for instance, have doubled in length. There have been a few deletions. Chapter two, one of five chapters appearing under a new heading, has been almost entirely changed. It is now entitled "Love and Faith." There are still 27 chapters as in the first edition and they appear in the same order as before.

The main change in the revised edition is pointed out as follows in the author's preface: "A chief new emphasis in the present edition is upon the unselfish element at the heart of Catholic life. We feel that we did not stress this strongly enough in the earlier edition, and that there is much more of latent or active unselfishness in the average American Catholic College student than we have previously recognized. It has been one of the main objectives of this revision to endeavor to call this unselfishness into more active play."

It is perhaps needless to add that the central and highly practical idea running through the first edition of Course I—and for that matter, through all four courses—namely, that religion is primarily a life to be lived seven days of the week, has been retained, if not even further emphasized.

Last but not least, the author's inimitable style remains—direct and concise, clear and convincing, interesting and appealing. It is one of the outstanding features of the new as it was of the old edition.

EDGAR SCHMIEDELER, O.S.B.

---

**Christian Art**, by Charles Rufus Morey, Professor of Art and Archeology at Princeton University. New York: Longmans, Green & Co. Pp. 120. Illustrated. Price, \$1.75.

Professor Morey's work is a summary of five articles contributed to "Liturgical Arts." Idealism and naturalism are contrasted through the media of the arts of Greece and Christian art of the Middle Ages. Through this analysis of architecture, painting and sculpture of the two periods a better understanding of fundamental principles governing art production is reached and for this reason this essay is particularly useful to the layman who desires to trace the genesis of Christian art.

The legacies of Greek and Roman forms as they descended into Medieval times is exposed with clarity and brevity with no lack of scholarly accuracy in statement.

Detaching himself from the intricacies of a purely technical discussion and avoiding the bizarre in story telling an argument is introduced which illustrates even captivates with its logic and its simplicity.

France, as the arbitrix elegantiarum of Europe is chosen as the battle ground of the forces of formalism against realism. The part that imagination plays in all art may easily be discerned, likewise the transfer of stress from the interest in the concrete to that of the infinite. Philosophical discussion is interwoven with the study of the parade of changes in art forms in a way that makes the phenomena of stylistic movements orderly, serene and truthful.

A study of the curious frescoes at Dura in ancient Mesopotamia give a new clue to the origins of Byzantine Art, so essential to a review of relationships between painting and life, ideas of space, pattern and other technicalities that are fairly ambiguous to the average reader of works upon art. Even the reasons for the "gaucheries" of Byzantine art as present in certain of its Slavic derivatives are conveyed. Likewise is

dogma rather than faith made apparent as the finest expression of Byzantine art.

Romanesque and Gothic become more than vague phrases for the function of construction as graphically told and ornament is made coherent and articulate by comparison of its vocabulary with that of nature itself. The Renaissance is unfortunately treated with peculiar emphasis upon its political and academic control. The Baroque fares better and a good word is said for the interiors of Jesuit churches.

Altogether, although far too brief, Professor Morey's textbook for it is essentially such is admirably adapted to a great variety of purposes. It supplements the usual historical work, ponderous with dates and monotonous in verbiage and while free from the frivolities that sometimes permeate popular writing upon the subject of Art it is not without verve and is even brilliant at times. Christian Art is made decorous but not sepulchral.

FREDERICK V. MURPHY.

---

**Gestalt Psychology,** by George W. Hartmann. New York: Ronald Press, 1935. Pp. 325. Price, \$3.50.

According to the author, who is professor of psychology at Pennsylvania State College, this volume attempts to offer a rather comprehensive survey of Gestalt Psychology. It does not, except in an incidental way, purport to criticize its scientific basis or value, although the author admits that an examination of the evidence has left him much more favorably disposed toward Gestalt psychology than he had originally anticipated. Professor Hartmann has had the advantage of a year's study in Berlin, the "very citadel," as he calls it, of the new system. Incidentally, this citadel has suffered at the hands of the "Aryan" policy of the Hitler administration, with the result that if our author had waited a year or two he would have been able to interview the chief Gestalters in this country.

In Part I, called Historical, there is a short summary of the antecedents and development of the doctrine, including reference to such earlier psychologists as James, Stout, Dewey, and others, who rebelled against the atomistic, associationistic tradition in psychology, as well as reference to Wertheimer, Kohler, and Koffka, the chief positive contributors to Gestalt theory. Part

II, Theoretical, takes up treatment of the physical basis of Gestalt, its physiological foundations, its philosophical foundations, and its varieties. Part III, Empirical, summarizes a number of experimental studies motivated by Gestalt ideas, on perception, memory, learning, insight, emotion, will, etc. Part IV, Practical, attempts to show the influence of Gestalt viewpoint in treating various problems in mental pathology, industrial and personnel relations, and in education. Part V, Critical, presents in one chapter a number of recent criticisms of Gestalt theory made by leading psychologists of other schools of thought.

The chief merit of the book is that it presents, in English, a very readable and intelligible summary of the main experimental facts and principles of Gestalt psychology. Chapters two and four, on the physical basis and philosophical foundations respectively, are perhaps exceptions to this statement, but the fault is not the author's, it arises from the inherent difficulty of the material itself. While it is not always clear that some of the implications of Gestalt theory as applied, for example, to education, would receive the sanction of the strictly academic variety of Gestalters, their opposition to an older psychological viewpoint is at times very evident. To illustrate: "Learning takes place in response to a need; conscious learning is guided by the purpose or intention of the learner; learning is a creative process, depending upon creation and discovery; learning enters into life to the extent that it is meaningful to the learner." Such statements have been compared with the viewpoint of progressive education.

Because of the interest in Gestalt psychology aroused in related fields, particularly in education and in philosophy, the present volume will perhaps be rather widely read. This doctrine has seemed to many, at least on the surface, to offer possibilities of coordination between such fields and psychology that have appeared, according to the more traditional viewpoint in psychology, almost hopeless. It is however perhaps not apparent from the present work that orthodox Gestalt psychology is permeated by a distinct philosophy of its own. Anent this point, it may be unwise to include in such a survey as we have here the work of Lashley, Coghill, Child, and others, with the implication, as superficially would seem to be the case, that these men are Gestalters. In spite of the author's query "Aren't we all

Gestalters now?" this is perhaps to be doubted, especially in view of the recent comprehensive volume by Koffka. Taking our cue from this, we might say that not everyone who says, "Gestalt" is a Gestalter. Koffka is very clear about the unorthodoxness of "situation-as-a-whole" which has been taken in many quarters as synonymous with Gestalt.

The index of the present work is very helpful in contributing to its main and well accomplished purpose, that of a survey of the field.

W. D. COMMINS.

---

**What Makes a Book Readable**, by William S. Gray and Bernice E. Leary. University of Chicago Press, 1935. Pp. xviii+358.

With the acute economic conditions so prevalent throughout the world, with the growth and expansion of school and extension courses for adults, reading has become the one common means of recreation, leisure and information. Innumerable books and articles have already been written dealing with the import and significance of the subject on the elementary level. Few, however, have been concerned with the problem in adult life.

In the recent publication *What Makes a Book Readable*, by Gray and Leary, the authors present a detailed report of a rather exhaustive investigation of the difficulties encountered in reading by the average individual of limited ability. The study considers four major issues; namely, who the general reader is, the type of literature he reads, the difficulties encountered therein, and how he can be helped by librarians and others concerned with the guidance of adult readers.

The results of each phase of the study are graphically indicated in tables and charts. A splendidly explicit summary appears at the close of each chapter and the appendices in the rear of the book are of such a nature as should prove worth while to publishers and distributors of adult reading materials.

The book has its limitations in that it considers difficulty only from the structural standpoint; that is, the length of the words and sentences, the number of syllables involved in words, the number of words, etc. Interest, experience, and other important factors which of necessity enter into the reading process and to a large extent determine the readability of a book, are not treated.

The authors are nevertheless, to be commended for this initial step. Their work will undoubtedly be very valuable to library advisers, instructors in adult education, and above all to writers whose aim and purpose it is to interest, entertain, or inform the adult reader of limited ability.

SISTER M. MARGUERITE, S.N.D., M.A.

Department of Primary Education,  
Sisters College of Cleveland, O.

---

American Library Association. Committee on Public Documents. **Public documents:** state, municipal, federal, foreign. Policies and problems concerning issuance, distribution and use. Chicago: American Library Assn., 1934. \$1.75. Pp. 233.

**Public documents;** their selection, distribution, cataloging, reproduction and preservation. Chicago: American Library Assn., 1935. \$2.25. Pp. 252.

The growing demand for primary source material in the social sciences, to be found in greater quantity and quality today than ever before in public documents, has motivated these papers. The chief topics discussed are state and regional planning to secure complete collections of documents in scholarly and accessible libraries, the formation of a national clearing house, the compilation of adequate bibliographies for check-list use, and the reproduction and preservation of social science source material. The latter section contains valuable and timely descriptions of new processes as Mime-O-Form, photo-offset, photo-gelatine and book-photography by means of film slides. These volumes summarize in excellent fashion the document studies of the present day and should prove useful to every librarian and advanced student of the social sciences.

EUGENE P. WILLGING, *Librarian.*

St. Thomas College,  
Scranton, Pa.

---

**Books Received**  
*Educational*

*A Survey of the School Organization and School Plant of Powell County, Kentucky.* Lexington, Ky.: University of Kentucky. Pp. 65. Price, \$0.50.

*Abridged High School Catalog.* New York: The H. W. Wilson Company. Pp. xii+301. Christensen, Arnold M., Ph.D., and Dewey, Joseph C., Ph.D.: *Doctoral Theses in Education III.* Iowa City, Iowa: University of Iowa. Pp. 54.

Gilchrist, Donald B., Editor: *Doctoral Dissertations Accepted by American Universities, 1934-35.* New York: The H. W. Wilson Company. Pp. 102. Price, \$1.00.

Roemer, Joseph; Allen, Charles Forrest; and Yarnell, Dorothy Atwood: *Basic Student Activities.* New York: Silver, Burdett and Company. Pp. xiv+367. Price, \$2.20.

Smith, Nila Banton: The Unit-Activity Reading Series: *Teachers' Guide for the First Year.* New York: Silver, Burdett and Company. Pp. 514.

#### *Textbooks*

Ames, Maurice U. and Jaffe, Bernard: *Laboratory and Workbook Units in Chemistry.* New York: Silver, Burdett and Company. Pp. xiv+240. Price, \$1.08.

*Automobile Repairing.* Outlines of Instruction for Educational Advisers and Instructors in Civilian Conservation Corps Camps. Washington, D. C.: Office of Education. Pp. 64. Price, \$0.10.

Brueckner, Leo J., Anderson, C. J., Banting, G. O., and Merton, Elda L.: *The New Curriculum Arithmetics.* Grades Five and Six. Philadelphia: The John C. Winston Company. Pp. 277 each.

Brueckner, Leo J., Anderson C. J., Banting, G. O., and Merton, Elda L.: *The New Triangle Arithmetics.* Grades Three and Four. Philadelphia: The John C. Winston Company. Pp. 308; 271.

*Catechism of Christian Doctrine No. 2.* With Study Lessons by Ellamay Horan. New York: W. H. Sadlier, Inc. Pp. 167. Price, \$0.12.

Cooper, Rev. John M., D.D.: *Religion Outlines for Colleges. Course I.* The Catholic Ideal of Life. Second Edition, Revised. Washington, D. C.: The Catholic Education Press. Pp. xiii+315.

Crist, Clifford Mortimer, Ph.D.: *A Short Review of French Grammar.* New York: Oxford University Press. Pp. xii+170. Price, \$0.95.

Donnelly, Rev. Francis P., S.J.: *Cicero's Milo.* A Rhetorical

Commentary. Milwaukee: The Bruce Publishing Company. Pp. viii+247. Price, \$1.24.

Easterbrook, Mary Herold; Clark, Donald Lemen, and Knickerbocker, Edwin Van B.: *Your English Problems*. New York: Silver, Burdett and Company. Pp. x+528.

M'Neill, Rev. Leon A. and Aaron, Madeline: *Test Exercises* for use with *The Means of Grace*. Paterson, N. J.: St. Anthony Guild Press. Pp. 40. Price, \$0.15.

Ross, E. J.: *Rudiments of Sociology*. Milwaukee: The Bruce Publishing Company. Pp. xiv+303. Price, \$1.44.

Skinner, Charles E., Editor: *Readings in Psychology*. New York: Farrar & Rinehart, Inc. Pp. 853. Price, College Edition, \$2.90.

Smith, Nila Banton: The Unit-Activity Reading Series: *Tom's Trip; At Home and Away; In City and Country*. New York: Silver, Burdett and Company. Pp. 40; 144; 176. Price, \$0.20; \$0.56; \$0.60.

#### *General*

*Eucharistic Whisperings*. Adapted by Rev. Winfrid Herbst, S.D.S. (From the German translation by Othlie Boediker) Vol. VI. St. Nazianz, Wisconsin: The Society of the Divine Savior. Pp. 147. Price, Paper, \$0.35. Cloth, \$0.75.

Johnson, Charles S.; Embree, Edwin R., and Alexander, W. W.: *The Collapse of Cotton Tenancy*. Chapel Hill, N. C.: The University of North Carolina Press. Pp. 81. Price, \$1.00.

Levy, Rosalie Marie: *Heart Talks with Jesus*. Fifth Series. New York: Rosalie Marie Levy, P.O. Box 158, Sta. D. Pp. 180. Price, \$1.10.

*New Testament*. Douay Version. New York: The Paulist Press, 401 West 59th St. Pp. 565. Price, \$0.35. Quantity Prices.

Rybrook, Gregory C., O. Praem. *The Manual of the Eucharistic Crusade*. West De Pere, Wis.: National Bureau of the Eucharistic Crusade. St. Norbert Abbey. Pp. 86. Price, \$0.20.

Sheen, Rev. Fulton J., Ph.D.: *God and Intelligence in Modern Philosophy*. New York: Longmans, Green and Co. Pp. xiii+295. Price, \$2.50.

*The New Testament*. New Edition with Emendations Universally endorsed by Catholic Biblical Scholars. New York: C. Wildermann Co., Inc., 33 Barclay St. Pp. 947. Price, \$2.00.

*Pamphlets*

Kennedy, John Sexton: *At Mass with Mary*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 19. Price, \$0.05.

Lord, Daniel A., S.J.: *How To Pick a Successful Career*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 44. Price, \$0.10.

McQuade, James J., S.J.: *Prayers for Our Times*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 22. Price, \$0.05.

*Wisdom*. Official Publication of the Trinity League, 32 West 60th St., New York: Volume 1, No. 2. Price, \$0.05.

Wynne, John J., S.J.: *Kateri Tekakwitha*. The Lily of the Mohawks. New York: 226 East Fordham Road. Pp. 64. Price, \$0.25.

*A First Book for First Communicants*. By a Religious of the Sacred Heart. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Curran, Rev. Edward Lodge, Ph.D.: *The Blood Myth*. Story of Nazi Germany. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen St. Pp. 32. Price, \$0.10. Quantity Prices.

Kelly, Alice Douglas: *Boys, Girls and Standards*. New York: The Paulist Press. Pp. 32.

*Key for Scoring Test Exercises for Use with the Means of Grace*. Paterson, N. J.: St. Anthony Guild Press. Pp. 4. Price, \$0.02. Postage Extra.

Lord, Daniel, A., S.J.: *Everybody's Talking about Heaven*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 36. Price, \$0.10.

O'Brien, Rev. Isidore, O.F.M.: *The Ten Commandments of Reason*. Paterson, N. J.: St. Anthony Guild Press. Pp. 54. Price, \$0.15. Postage Extra.

O'Brien, Rev. John A.: *The Conquest of Fear*. New York: The Paulist Press. Pp. 16.

*Religious Instruction Bulletin*. From the Diocesan Inspector of Schools, Birmingham. Birmingham, England: Diocesan Inspector, 763, Coventry Road. Price, Sixpence per year.

Ryan, Rt. Rev. John A., D.D.: *Social Justice in the 1935 Congress*. Reprinted from *Catholic Action*, September, 1935. Wash-

ington, D. C.: Social Action Department, National Catholic Welfare Conference. Pp. 12.

Tatum, Edith: *A Chaplet for Mary*. New York: Parish Visitors of Mary Immaculate, 328 West 71st St. Pp. 40. Price, \$0.50.

*The Abyssinian Dispute*. The Background of the Conflict. New York: Carnegie Endowment for International Peace, Division of Intercourse and Education, 405 West 117th St. Pp. 29. Gratis.

Treacy, Rev. Gerald C., S.J.: *After Death What?* New York: The Paulist Press, 401 West 59th St. Pp. 32.

The National Catholic Educational Association: *Report of The Committee On Accreditation of The College Department*. Bulletin. August, 1935. Washington, D. C.: The National Catholic Educational Association. Pp. 14.

*The Price of Peace*. Being the Richard Cobden Lecture for 1935. London: Cobden-Sanderson, 1 Montague Street. Pp. 28. Price, One Shilling.

U. S. Office of Education: *A Manual for Instructors in Civilian Conservation Corps Camps*. Washington, D. C.: U. S. Government Printing Office. Pp. 95. Price, \$0.10.